The CHRISTIAN CENTURY

A Journal of Religion

An Indian Replies to Bishop McConnell

By Haridas T. Muzumdar

Socialism and Christianity

An Editorial

Embattled Miners

By Winifred L. Chappell

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The CHRISTIAN CENTURY

August 19, 1931

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The Office Notebook

The proofreader occasionally not only adds to the merriment of nations but inadvertently starts a train of profitable thought. A group of comments (which may or may not be printed in this issue) on Gerald Stanley Lee's article about the "'Lonely Parsons" was given the heading, "How Lonely Are the Parsons?" As it came from the printer in first proof, it read "How *Lovely* Are the Parsons?"

There was a temptation to let it stand at that. It is a real question, perhaps not unrelated to the matter that Mr. Lee was talking about. After all, how lovely *are* the parsons? Even the feet of those that publish salvation should be beautiful upon the mountains, or on the city streets. Their faces should be radiant, their handclasps warm, their personalities winsome. "Lovely" may be a weak word, in its ordinary connotations. It is too often applied by gushy persons to evening gowns, pink sunsets and the Grand Canyon. But it is too good a word to be abandoned to the description of things that are merely pretty, or to the use of the feeble-minded for things whose grandeur outreaches their vocabulary. If parsons are not lovely, they ought to be.

Sometimes they are. Very often they are. We could name names; but to prevent embarrassment we will not. Perhaps the best treatment of the printer's slip would be to correct the punctuation rather than the word, and make it "How Lovely Are the Parsons!"—and then leave it up to the parsons to justify the exclamation.

Speaking of parsons, the Methodists are struggling with the question of "adequate support and equitable apportionment." A commission dealing with that topic has prepared a report to be submitted to the general conference of 1932. It is not yet published and, to prove that we can keep a secret, we will say no more about it for a week or two.

The "Living Church," that staunch exponent of the "Catholic" form of the faith and practice of the Protestant Episcopal church, has announced that it will have to suspend publication unless financial reinforcement is received promptly and generously. The publishers have carried it at a loss for years. The suspension of this admirable journal would be a calamity not only to the particular interest which it represents but to religious journalism in general.

Mr. Norman Thomas, socialist leader, has written an open letter to Viscount and Lady Astor, suggesting that they donate to the unemployed in New York city at least half of the $16,000,000 which they are to receive as an inheritance tax refund according to a recent decision. Practically all of the Astor wealth was "unearned increment" on New York real estate. One does not need to be either a socialist or a single-taxer to feel that there is a degree of appropriateness in Mr. Thomas's suggestion.

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The CHRISTIAN CENTURY

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EDITORIAL

AT THEIR forty-third international convention, held at Cleveland, Ohio, August 5 to 7, the Y. M. C. A. leaders of the United States and Canada again renewed their pledge to keep the spiritual objectives of the association in the foreground.

Y. M. C. A. Renews Its Emphasis on Religion

The impression that the Y may be in danger of becoming a white-collar club centering in a swimming pool and classes in salesmanship and advertising, is met by the declaration that "all our activities—educational, physical, recreational, social—and all our administrative policies must be tested by the extent to which they show actual results in the development of Christian character, habits and ideals." The basic purpose is religious; the method is through an approach to the concrete problems, interests and needs of youth today. That is sound doctrine, even if expressed in somewhat general terms. And a brilliant flash of insight is revealed in this statement: "While religious values may inhere in any program, it requires constant attention and trained leadership to make certain that in practice they are really secured." It is easier to make large and liberal pronouncements about the religious values that may be found in the common and so-called secular activities of life than it is actually to find them there. But that, too, can be done, and must be done.

Convention Touches Some Prickly Questions, Avoids Some

WHAT did the Y leaders say or do about the question raised by the recent incident in the West Side branch in New York? This much, at least: "Resolved that the Y. M. C. A.'s of North America should regard as one of their fundamental privileges and functions the maintenance of an open platform on which may be discussed all questions affecting the economic, political and spiritual welfare of the community and of the world." If that means what it says, it should mean that no more assistant secretaries are going to be dismissed for criticizing the program of the citizens' military training camps, and that officers of the Y are not going to rush into print with an "apology to the entire military establishment of the United States" for what the members of local Y staffs may say. Other resolutions declare that "war is destructive of all essentially Christian values"; that, in view of the coming disarmament conference, "the selection and instruction of delegates to the Geneva conference should be such that the whole weight of our national influences be thrown in favor of a thoroughgoing program of disarmament"; that present naturalization laws, Canadian and American, be amended if necessary "so as to provide for the naturalization of such conscientious objectors as Professor Mackintosh"; that there should be "insurance, socially administered at cost, against invalidism, disabilities from illness and occupational injuries, want in old age, and enforced unemployment"; and that state and local associations "move forward in remedying the condition of interracial inequality and injustice as rapidly as possible." Some of the thorny questions were not touched by any formal resolution of the convention.

Dean Swift Might Have Told of this Island

LET US imagine a fertile and pleasant island entirely cut off from the rest of the world. Let us suppose that its population consists of about one hundred people divided into twenty-five families. The island produces more than enough to supply the wants of all. A very few own most of the land and property; the majority own a little; a good many own nothing. Roughly speaking, one half works for the other half on wages and has no means of living except on current earnings. Then it comes about, for reasons nobody quite understands, that the hiring half no longer cares to employ all the hired half; perhaps cannot; at least does not. Four of the heads of families and two or three others cannot get work; therefore they cannot buy food; therefore they cannot eat. They are not allowed to raise food for themselves, because someone else owns the land. They are not allowed to catch fish because someone else

owns the water and the shore and the boats and the nets. Just what would a reasonable observer expect the hungry twenty to do? One or two perhaps may make trivial little jobs for themselves which will wheedle a few pennies from the whimsically generous among their fellow-islanders. Some may beg. The rest must starve. There is no other alternative short of unlawful methods, for the laws of the island are very strict in protecting property. Multiply the figures by a million and you have the situation in the United States. What would a reasonable and unbiased observer expect the six million unemployed and the twenty million hungry to do? There is little enough that they can do without having recourse to methods destructive of those "property rights" upon which we consider the social fabric to rest. To say that the hungry cannot be expected to prefer starvation to theft is not to encourage disregard for property rights. It is to say that the only way to preserve property rights is to prevent this dilemma between theft and starvation from arising. There is little that the hungry can do to prevent it. Those who have property must do something not only to save the starving but to save the social order and to protect the sanctity of law from a strain which it can never stand.

Mexico Complicates Her Own Problem

IF MEXICO could only learn to exercise a little elementary intelligence in dealing with the church question, it would be possible for the rest of the world to give it the sympathy which it needs and to which it is fairly entitled in its effort to handle a thorny problem. The order restricting the number of priests that could exercise their function in the state of Vera Cruz was an open invitation to trouble. If it had been a restriction to a reasonable number, it would still have been wholly wrong in principle. If the state of Illinois were to attempt to limit the number of Catholic priests who could minister within its boundaries, every Baptist and Methodist of good sense in the state would rise in violent protest. But besides that, the restriction in Vera Cruz was to the entirely inadequate number of thirteen. Naturally the order has been disobeyed, and bitterness and violence have arisen on both sides. First there is an attempt on the life of the governor by some irresponsible fanatic. Then rioting and the burning of one church and damage to others. Then the murder of a priest and the serious, perhaps fatal, injury of another. The bishop writes a letter to the governor offering to come before him and allow himself to be killed if he will allow liberty to the church—a rather ridiculous gesture, since he must have known that his offer was a perfectly safe one, but nevertheless a sincere expression of his horror at the government's attitude. The Catholics, very naturally, regard the slain priest as a martyr. The anti-clericals, just as naturally, regard the governor as practically the same as a martyr since it was only an accident that he escaped death at the hands of a partisan of the church. To that sort of struggle, there is no sort of decent and reasonable end. No one can properly estimate the religious problem in Mexico without taking into account the long story of struggle between church and state in that country and the accumulated bitterness and suspicion. But that is no reason why the government should gratuitously complicate its present problem by measures which so clearly invade the rights of the church and so inevitably provoke resentment and resistance.

A Jew Speaks to the Jews of Hollywood

TO MENTION the fact that a large proportion of those who control the motion picture industry are Jews is to risk appearing to raise a race issue and fan the flames of racial animosity. A Gentile must speak of this matter with caution or not at all. But a Jew may speak freely. It is permitted to him to mourn for this lost opportunity of Zion. In the Open Forum, published in Los Angeles, a Hollywood Jew speaks. And this, in part, is what he says:

> When Hollywood was still in its infancy, I saw you Jews—my brothers—creep forth from the slums of New York, and from the far flung ghettos of Vilna, Kiev and Warsaw. I saw you leave your huckster carts, your rags and bottles, your tailor's bench, and with the indomitable enterprise that God gave you nurture into being a new industry—the motion-picture. . . . You have seen to it that almost every high executive and most of your responsible underlings are Jews, like yourselves. You control the industry, the fourth largest in the world. . . . You are proud. I know you are proud, for I have spoken with you. I have read in your papers what you have had to say about yourselves. I have seen you on the boulevards, in cafes, in your studios, resplendent in your cloak of self-approbation. But what have you to be proud of? What have you done with this priceless heritage, the motion-picture? Have you used it to beautify life? Or have you abused your power, viciously and unscrupulously, with all the hopeless vulgarity of wealth newly acquired? I am a Jew, but I am ashamed of my kinship with you Jews of Hollywood. I am ashamed of kinship with a people who have wholly forgotten their spiritual mission and are now engaged only in the feverish acquisition of wealth by pandering to the worst instincts of humanity.

From Pushcarts Down To Palaces

SUCH burning words are no more "anti-Jewish" than were the words of Amos or Isaiah. The writer signs himself "Imo Pectore," and the phrase evidently describes with accuracy the spirit in which he writes. It is a lamentation over those who have gone off after idols, and the tragedy of it is that they are of a people who have a great tradition. The reminder of their former poverty is no taunt directed at the pushcarts and sweatshops of their earlier days, but a tirade against their present wealth, the way it is gotten and the way it is spent. Hear him further:

> You should be exemplars of right living and right thinking. You should show the gentiles of the world that your

historic virtue, your spiritual strength, is more than an empty boast. You are in a position to do so. You are masters now. But what has power brought to you—and to the rest of the world? Nothing but mediocrity, debasement, filth. But you are not ashamed. You are proud of wallowing in the mire of a parvenu's life and turning out picture after picture with false sentiment, false morality, false everything. . . . You say the public demands this? You know that is a lie. You are creating the demand by advertising, by super-salesmanship, by every monstrous device at your command. This taste for the cheap, the libidinous, the rotten, has been deliberately fostered by you. Let me assure you, my brothers, it were far better if you were still sewing on buttons and sorting rags than shamelessly corrupting and befouling the taste of the world, so that the finer things of life are passed by.

Who Picks the Parson For the Radio Parish?

ANNOUNCING the discontinuance of its religious broadcasting on a commercial basis and the inauguration of "the church of the air," in which sermons by Protestant, Catholic and Jewish ministers will be sent out gratis every Sunday over a nation-wide hook-up, the Columbia broadcasting company explains that it has felt the burden of a responsibility which it was not qualified to carry in allotting time commercially so as to give the public the balanced religious programs to which it is entitled. The explanation does credit to the company's sensitiveness to a real problem. Just who is to decide what kinds of religious messages shall be put on the air? Somebody must. Anybody who wants to speak can "hire a hall," for the supply of halls is, speaking relatively, unlimited. But air channels are not only finite in number but relatively few, while national hook-ups are limited to approximately two. Who is to use them? Whoever can pay? There are objections to that system, as Columbia sees. In a country with such religious diversity as ours, fairness demands a balanced program. Only a bigot will object to allowing others to be heard if he himself has his turn. It will do Protestants and Catholics good to hear each other's voices. The old Presbyterian privilege of "occasional hearing" of discourses presenting other points of view will be exercised on a large scale. Still, somebody will have to be responsible for choosing the speakers, and it is a heavy responsibility. The control of the air for religious purposes may easily put the determination of the nature of popular religious teaching into unqualified hands on a scale undreamed of in the days of "patronage" when the lord of the manor had the right to appoint the parson for the parish. A national broadcasting company's parish, like John Wesley's, is the world.

Why Less Freedom on the Air Than in the Press?

WHILE this matter of control of the air is in our minds, it is pertinent to recall an incident that occurred last month which illustrates the possibility of control in the interest of certain political and social views and against others. As reported by the Vancouver Sun, Dr. Lyle Telford, a socialist speaker who has been speaking from station CKWX, has been placed under the ban by order from the department of marine at Victoria direct to the station. Dr. Telford argues that it is a little strange that he should be forbidden by the government in Canada to broadcast opinions which are substantially identical with those entertained by the present prime minister of Great Britain and other members of the British cabinet. Whether or not his opinions are identical with those of Mr. MacDonald does not greatly matter. The matter of significance is that the government should go so much farther toward controlling the expression of opinions over the radio than it would dare to go in controlling any other form of publication.

Moscow Tears Down Its Greatest Church

FROM MOSCOW comes the not surprising news that the demolition of the "Temple of the Savior"—otherwise known as the "Cathedral of Christ the Redeemer," or Khram Spassitelia, to be quite exact—has already been started, a week after it was decreed. On the site is to be erected a splendid "palace of the soviets," which will be the capitol building of all Russia. It will need to be splendid to fill the gap against the sky which will be left by the destruction of this church. The Temple of the Savior was not beautiful but it was vast and magnificent. Its standing capacity was rated at 7,000. Its glittering gold dome, surmounted by a cross which towered 350 feet above the street, must have been a constant offense to the eyes of all militant atheists. The church was a memorial of the deliverance of the city from Napoleon—after he had occupied and sacked it. Begun in 1839, after a false start on Sparrow Hills and a financial scandal twenty years earlier, it was not completed until 1883. It followed the architectural pattern of the Kremlin churches to the extent of having four corner cupolas and a central dome, but otherwise it was out of key with the whole city and seemed like an alien thing set down in the heart of Russia. Perhaps that is one reason why it is being destroyed, though probably not the principal one. Its site is desirable for a government building, and its cross was worse than a stumbling block and foolishness—it was a reminder of the days of faith and an affront to the aggressively godless.

A Church Goes Into The Gas Business

THE REPORT may be inaccurate in some details, so we withhold the name of the church. But as the story comes, it tells of a Methodist church which has opened a gasoline filling station to which the entire membership of the church has pledged its patronage. "Our members buy gas and oil some place, so why not let them buy it from the church and we will

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get the profit. That's one way of beating the tithing system—buy gas from us and lower your church assessment." This final touch is put on so crudely that one must believe that the pastor's words suffered some mutilation by the reporter's pen. Still, if the church runs a filling station at all for profit, even without such a crass appeal to the parsimony of its members, the vicious principle is there. If a filling station, why not a grocery store and a meat market, a taxi service, an ice cream parlor and soda fountain? In fact, the church might become a purchasing agency for everything that its members may want to buy, from automobiles to zwieback. If the management were good, perhaps the church could make enough money so that "church assessments" might be not only lowered but entirely obliterated and dividends returned to the members. It is even conceivable that memberships in such a church might come to command a price, like seats on the stock exchange. To make the plan seem attractive one must forget what its successful operation would do to the popularity of the church in the community and to the prestige of religion, and its effect upon the tradesmen who are already having trouble enough to earn a living without having to meet the unfair competition of enterprises which can undersell them because they are managed gratis by men who are paid for preaching the gospel. The luckiest thing that can happen to this church's filling station is that it should fail.

Socialism and Christianity

WHILE the prolonged depression through which our nation is passing is not prompting a politically and socially lethargic people to the kind of social realism which many had hoped and longed for, it is stirring some stagnant waters. Men who were once quite hopeless in their complacency about the virtues of contemporary society are now prepared to admit that something basic may be the matter with our social order, and those who have been socially awake manifest a new sense of urgency in regard to the social and industrial problem. There is not enough rebellious heroism among us to make a new significant political alignment possible in the next presidential election. But the next election will undoubtedly produce the hand-sized cloud on the political sky, which will presage important political developments in the next decades. As an industrial nation we seem to be placed chronologically about a half century behind England and Germany and we may expect therefore to pass through a stage of development which characterized the life of these nations in the last two decades of the nineteenth century.

The most outstanding political development in these nations in the period mentioned was the growth of a class-conscious labor movement and the expression of its political aims in terms of a collectivist social creed. If we follow the same course—and there is every reason to believe that we will—the growth of socialistic political philosophy will be the most significant development in our political life in the next decades. It may be possible that among us, as in England, socialistic thought will diverge very radically from orthodox Marxism and that the term socialism will not be widely used. But that will not change the fact that the American people, and more particularly the American workers, will make certain discoveries about the why and wherefore of political life which will place them factually in the ranks of socialism.

Among these discoveries the most important might be briefly summarized as follows:

First, they will learn how much political realities are the expression of economic class interest. They will learn that a dominant political group holds its power because it is the dominant economic group and that, despite its communal and brotherly pretensions, it uses its political power to safeguard its economic interests. A republican party, rooted in the economic desires of industrial and financial groups, for instance, will not voluntarily admit the farmer and the wage-earner into the charmed circle of governmental beneficence. Ideally, laws are the conscience of a community, arbitrating the conflicting interests of various social and economic groups. Actually, laws are always to some larger or smaller degree a kind of legerdemain by which a dominant group hides its particular interests behind the sanctities of "the general will" or "community interest" or some other pretension of universality. The political power which an economic group has arrogated to itself can be destroyed or abridged only by setting organized power against it. This is the socialistic theory of the class struggle.

Second, they (i.e., the people and more particularly the workers) will discover that the chief root of economic and social inequality in the present social order is the unqualified right of private property, sanctified by law and custom and made irrelevant by the facts of contemporary civilization. The absolute right of private property has been made irrelevant because a factory in which a thousand men work is not in fact private property. It represents a social process which affects the weal and woe of many people; and society is therefore bound to interfere in more and more ambitious terms with the "freedom" of the owner in the interest of the many whose welfare depends upon the manner in which this social process is managed. Tax laws, workmen's compensation acts, liability laws, minimum wage bills and scores of other social laws are all progressive abridgments of the rights of private property, when used in the social and the productive process. None of them has been ambitious enough, however, to stop the general tendency toward the rapidly increasing

centralization of power and privilege which is a conspicuous phenomenon of our time.

Our economic life tends more and more to social inequality and this tendency can be checked only by political means. Purely economic means—such as the strike, for instance—become progressively more impotent in our kind of world. The tendency of the machine to rob the laborer of his skill, and therefore his bargaining power, and the universal surplus of labor both make the strike weapon a still necessary but a more and more fruitless weapon, if not accompanied by political power. The only way in which political power in the hands of the worker can assert itself is by the continued abridgment, qualification and destruction of absolute property rights. Regulation of public utilities, for example, is proved futile when utilities can still make enough profits to be able to buy up the political organs of regulation. The next step is public ownership. Adequate unemployment and other social insurance is possible only by providing funds through heavier and heavier taxation. Steeply graduated income and inheritance taxes not only make public claims upon private property but they tend in the long run to divest privilege groups of at least part of their property and make its resources available for the underprivileged members of the community.

This is not yet socialism's "social ownership of means of production" but the conservatives are quite right in insisting that it points in that direction. Every extension of the claims of the general community upon the property of individuals is a development in the direction of socialism. Whether the process will always continue in this piecemeal fashion or whether a time will come when a significant transfer of power is made in one great transaction, only time, the accidents of history and the temper of a people will be able to determine. But the obvious fact is that every industrial state is bound to move in the direction of the socialistic ideal of the progressive communal control of all the significant sources of economic power. The same historical processes which stripped the political autocrats of their power will operate relentlessly to qualify and finally destroy the economic and industrial autocrats. At any rate any society which is socially intelligent enough to realize that an autocrat is never as benevolent as he pretends to be, nor even as benevolent as he may desire to be, is bound to move in that direction. In that direction our society is moving under the irresistible pressure of the forces resident in it.

Here, then, is the socialistic ideal in very brief outline. The aim is an equalitarian society. Whether you like absolute equality as an ideal or not, nothing can change the fact that both the urgencies of an industrial civilization and the insights of an enlightened mind must create tendencies in history in the direction of more and more equal justice. The socialist believes that this goal cannot be achieved without a measure of class conflict and that it cannot be effected without the destruction of property rights.

What will the organizations and institutions which have busied themselves particularly with ethical ideals and principles have to say about this development? What will be the attitude of the Christian church? With the ultimate aim of equal justice it can have no quarrel. The Christian church has an ideal of love and brotherhood which ostensibly goes beyond the ideal of justice and it therefore cannot quarrel with that ideal. If it should stand for something that is less than justice in the name of the ideal of love it will not be able to maintain any moral prestige whatsoever. An enlightened society will know how to deal with the kind of hypocrisy which would use an absolute ideal in a conscious or unconscious effort to hide the inadequacy of some social program which represents less than justice. Philanthropic charity is sometimes such a device. There are some strong men who are willing to be generous so long as you do not raise ultimate questions about the sources of their power and the weakness of those whom they benefit. The more idealistic element in the Christian church does not, however, find any difficulty with the ultimate aim of socialism. It sees quite clearly that philanthropic charity is always less than the Christian ideal of love and it recognizes the identity between its ideal and that of socialism.

Its difficulty arises with the methods which socialism intends to use to reach its social ideal. It is afraid of class consciousness and class conflict. That smells of hatred and warfare and seems incompatible with the ideal of love. The answer to this objection is that the class struggle is not an invention of socialism. It is a fact of history. It is a fact of history that economic groups do act on the whole according to their economic interests and that no privileged group has ever voluntarily divested itself of power or privilege without pressure from below. If that fact is obscured, or eyes are consciously blinded to it, the ethical and religious forces merely betray the classes which are oriented in their philosophy and ethical outlook into sentimentality and hypocrisy.

It is one of the functions of an institution of the ideal to help men to discover the selfish sources of their actions. There is a possibility that they will be less determined if they discover what has determined them. This does not mean that social intelligence and moral and religious idealism are useless in the social struggle. It means only that they are not omnipotent. Any philosophy of history which proceeds upon the assumption that a religious change of heart or any type of social education will make one economic group perfectly ethical toward another economic group without some pressure from the underprivileged group, is discredited by the facts of history. It would be nice if one could believe such a doctrine, but the facts are against the theory. Men may attain a measure of ethical perfection in their personal relationships within a particular economic or social group, but a completely ethical social or economic group is unknown to history. The world of history is always a sorry compromise between the brute and the man,

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and when men act in large units they reveal more of the brute than they do of the man.

Ethical and religious forces will naturally abjure violence and hatred in the class struggle. And they have good reason to support their ethical scruples with political justifications. The threat of violence tends to make the social foe more stubborn in the defense of his position, more hypocritical in identifying his interests with the peace of the total community and more inclined to use violence in his own right. But any religious idealism which abhors violence must be careful to be as critical of its use when the conservative forces use it as when the advancing forces avail themselves of it. Furthermore, it must recognize that the use of non-violent force on the part of the holding forces—such as economic power and the prestige of the courts—may be as unethical as the use of more violent types of force on the part of the advancing groups. The use by the powerful of means of control which can be met only by force is itself the moral equivalent of the use of force.

Those who fight behind entrenchments seem to be more peaceful than those who try to take the trenches, but they may have no more laudable intentions. The Christian ideal of pacifism will have meaning in the industrial struggle only if it is presented with a clear recognition of all the factors involved in the social struggle. Meanwhile it ought to be a perpetual challenge to true religious idealism that any voluntary change of heart and any spontaneous ethical action in the industrial field will do more to negate the creed of the apostles of violence and to modify the program of the protagonists of class conflict than anything which the church may proclaim as an ideal or preach as an abstract principle.

In regard to the socialistic intention of abolishing private property where it is basic to social production, there ought to be no particular difficulty on the part of the church in coming to terms with the creed of socialism. Even the pope in his recent encyclical, though he identifies private property and Christianity in one paragraph, admits in the next that the rights of property ought to be abridged when they interfere with the common good. Parliamentary socialism has no absolute dogma on just how much private ownership will remain in an ideal socialist commonwealth. It expects to work upon that problem pragmatically and its danger is undoubtedly going to be not that it will interfere too much but too little with property rights. For there is always a peril in an amelioristic approach to social problems that men will stop before they have reached their goal, just as there is a danger in the revolutionary method that too much of what was good in the past will be thrown out with what was bad. What the progressive socialist intends to do with private property is not different from what any ethically sensitive individual ought to be willing to do, and that is to permit no institution or tradition to stand in the way of human welfare.

R. N.

"So Hot, My Little Sir?"

EDITOR THE CHRISTIAN CENTURY:

SIR: This is the season of the year when nature evicts her tenants, and all of life comes to relieve us from the great American indoor sport of luncheon clubs and after-dinner speeches. Thus endeth the winter of discontent for the glorious company of volubles who spin little or nothing out of their inner vacuum, and embroider it with funny stories. The churches, too, seem to suffer from an exodus into a land of promise. People who are held in pews only by delicate threads of custom and compunction find facile pretext for ventilation and speak unctuously of "the God of the Open Air," even if they do not know Henry van Dyke's poem. By the way, if one might judge these folks by their forsaken shrines, they enjoy pandemonium more than Pan. True "the groves were God's first temples," but one may ramble in the woods and still let that fact escape one's attention.

Of course, Mr. Editor, some voice should be raised for ecclesiastical hygiene, or rather for the lack of it. How can any religion be generated in carbon dioxide? You, doubtless, recall Dickens' "Uncommercial Traveler," and his visit to the churches of London. Amusing are the memories of boyish days, of being "caught in the palm of a female hand," and of being carried off "to be steamed like a potatoe in the unventilated breath of a powerful Boanerges Boiler and his congregation."

To me, the funniest section of the narrative is the description of the traveler sitting in church over the tombs of the departed. He discovers that he is taking a strong kind of invisible snuff up his nose, into his eyes, and down his throat. "We cough and sneeze the dead citizens decaying in the vault below. They get into the very bellows of the organ and half choke the same. We stamp our feet to warm them and dead citizens arise in heavy clouds. Dead citizens stick upon the walls and lie pulverized on the sounding-board over the clergyman's head, and when a gust of air comes, tumble down upon him." The poor man became acclimated to these departed worthies when he found he could not possibly get on without them among the city churches. There must have been something like this experience behind the forming of the prayer book phraseology, "dust to dust." Maybe this is the basis for "dead certainties."

At any rate, this is the time of the year when we are bound to have a new sense of nature. She also has established a foundation of "Lectures on Preaching." Whether it be orthodox or otherwise, we must decide. When we "sicken with the tainted breath of society," "Heaven seems most real as a moral open-air, where every breath is an inspiration, and every pulse a healthy joy." Lucretius notwithstanding, God must be a lover, because he's always sending flowers. If he has two books of divinity, I am,

Yours for both,

QUINTUS QUIZ.

An Indian Replies to Bishop McConnell

By Haridas T. Muzumdar

THE western world has all too often given thought to the problems confronting the Christian missionary in the orient; it has failed to appreciate the fact that the missionary constitutes a problem for the orient. The missionary outlook is basically tainted in that it preoccupies itself primarily with the detection, if not the manufacture, of evils and errors in other religions and cultures. Let me call this malady of the missionaries *missionitis;* even the best of them fall for *missionitis.* Bishop Francis J. McConnell, for whose intellectual integrity and spiritual outlook I have profound respect, became a victim of *missionitis* in his role as an itinerant missionary to India. It is most significant to note that Mr. C. F. Andrews—lovingly known as *Dinabandhu* (Brother of the Poor) and as Christ's Faithful Apostle (C.F.A.), to all Indians, non-Christian as well as Christian—has been able to do the remarkable work of healing in India for which he is known the world over, only since he cut loose from the Anglican mission board that had sent him out to India in the first instance.

Betrayed by Holy Zeal

Just returned from a trip to India which he visited as a Barrows lecturer with a view to interpreting to the people of India "Christian Idealism and Social Control," Bishop McConnell has been giving his "impressions" of the social, political and religious aspects of India to hundreds of Americans through the medium of the press and the pulpit and the radio. I heard him twice in Chicago and had the pleasure of meeting him at an informal tea. I would almost be tempted to say he is too good a man to be a bishop, too intelligent to be a victim of *missionitis.* No American with Bishop McConnell's intellectual endowments, untainted by the holy zeal for Christian missionary activity in the orient, would be prompted to make the erroneous statements regarding Hinduism and Gandhi that Bishop McConnell has been making.

The statements made by Bishop McConnell in his lectures at the University of Chicago have been amplified by him in his four articles (The Christian Century, May 13, May 20, May 27 and June 3, 1931). These four articles strike an entirely different note from the one we have been treated to by missionaries in the past. Indeed, there is so much of genuine appreciation and deep understanding of India embodied in these articles that it may seem ungracious for me to take up the cudgels and demolish some of the flagrant errors bound up with a lot of wholesome truth. But the "sensitive" Indian feels that no amount of genuine appreciation of certain phases of Indian culture and religious life can excuse the type of misstatements and falsehoods to be found in Bishop McConnell's discussion of India. Indeed, being "sensitive," the Indian feels that the belated appreciation of certain limited phases of his country and culture is merely an act of condescending patronizing.

I.

Among other things, Bishop McConnell told his American audiences that Hinduism was self-centered; that Gandhi's asceticism was to the end not of individual well-being but of collective well-being—a new note in India; that human values were wanting in Hinduism but that fortunately they were being taken over by Hindu thinkers from Christianity; that Gandhi had not taken a definite stand against "untouchability"; that Hindu and Muslim chairmen at his meetings were apologetic of their religions.

These statements are, in my judgment, a heavenly panegyric of India and Gandhi compared to the "sob" stories of India's "inhumanities" related by returned missionaries who have one eye on their job in India and the other on the purse-strings of their hearers. It is a curious commentary on the Americans' psychology that the more "sob" stories are told the more their purse-strings become loosened! I submit this way of maintaining mission work is more suicidal to the American giver than to the Indian—or, is it the missionary?—recipient of that munificence.

To get back to Bishop McConnell's statements. For the bishop to say that Hindu and Mohammedan chairmen at his meetings were apologetic for their religious faiths, betrays a limitation of the western culture pattern and its ethnocentric norms. If they were really apologetic they should have asked the bishop to conduct a revival meeting instead of a discussion meeting. The truth of the matter is that the Indian feels he loses nothing by showing politeness and deference to his guest. I suspect we'll have to quit being polite to our guests in the future.

Bishop McConnell's statement regarding Gandhi's alleged indefinite stand on untouchability betrays either denseness or an ever ready unwillingness to see the truth—a limitation of *missionitis.* I admit some of Mr. Gandhi's close associates might have been lukewarm in their stand against untouchability —I know them. But is the master to be maligned because some of his associates fail to live on the same Olympian height of spiritual emancipation? Must I accuse Bishop McConnell or the Federal council of churches of indefiniteness in regard to their stand against lynching because lynching does exist in America? Must I accuse Bishop McConnell of tolerating or encouraging lynching because one of his flock is not a staunch anti-lynching man? That untouchability is in India, is admitted. That the evils of untouchability have been considerably reduced during the fifteen years of Gandhi's ministration has also

to be admitted. Give Gandhi and his followers twenty more years—and there shall be in all India not a single untouchable unredeemed.

Gandhi and Untouchability

To refresh the memory of the westerners regarding Gandhi's stand on untouchability, let me quote the following statements: In 1909 Gandhi declared from South Africa, "If untouchability be part of Hinduism, then I for one declare myself a rebel against Hinduism." In 1915 he repeated the same statement in India. In 1921 he spoke of "killing the snake of untouchability." At the same time he rebuked his people, saying: "How dare you demand freedom for yourselves when you deny it to your own kith and kin, the so-called untouchables?" His constructive program of 1922 insists upon: (1) ridding of untouchability; (2) Hindu-Muslim unity; (3) prohibition of liquor and opium; (4) encouragement of home industries (via the spinning-wheel and the hand-loom); (5) participation of women in the nation's fight for freedom. All parts of the program have been vigorously carried out during the last eight years. And to the doubting Thomases I point out the further significant fact that about a decade ago Gandhi adopted an untouchable girl as his daughter and that among his companions on the march to the sea during the spring of last year there were two untouchables (so-called). I could not for the life of me distinguish between the touchable and the untouchable—so closely bound together were we in our common adventure of defiance to British raj.

In the course of our march to the sea we were once confronted with a unique situation. The "better elements" of orthodox Hinduism of a small village erected a fine platform for Gandhi facing the main part of the audience. The "untouchables" were seated at a safe distance—on a hill farther away to the right. Upon learning of this extraordinary arrangement of discrimination at a function held in his honor, Mahatma Gandhi asked us, his companions, seventy odd, to go to the hill and sit along with the "untouchables." Then stepping on the dais, the leader gave a challenge to the "better elements" of the community, saying that either the "untouchable" brothers and sisters as well as his companions who were the guests of the village should all be permitted to mingle freely with the main audience or he would be compelled to go to the hill himself and "address you all from the midst of my 'untouchable' brothers and sisters." One by one the elders of the village got up and apologized for the arrangements which they said had been made to avert possible resentment in the community: they now welcomed the "untouchables" into their midst. Gandhi exacted a promise from them that on the morrow no violence would be done to any of the "untouchables" for their "audacity" to mingle with the high-caste.

Then Gandhi asked in his gentle voice, "Why do I hear no word from the sisters?" To which one voice from among them replied: "Mahatmaji, we never objected to the 'untouchables' mixing with us—it is the men folk who objected to their presence." As the "untouchables" and "volunteers"—i.e., Gandhi's companions—mingled with the audience, I witnessed a spiritual conversion of the heart on a mass scale the like of which is not to be experienced twice in one's life! It was the saintliness of Gandhi and the people's loyalty to the saint that could work such a miracle. In the light of the above statements and experiences, I find it extremely difficult to understand what Bishop McConnell means when he says (The Christian Century, May 13, 1931): "Certain widely working forces are helping the untouchables, but I am confident that Hindu India has not yet reckoned Gandhi among these forces"!

Perhaps what Bishop McConnell means is that by not devoting every moment of his life to the eradication of untouchability Gandhi has failed to prove himself a staunch friend of the untouchables. Would the bishop be pleased to accept an analogous charge based upon analogous reasoning? By not devoting every moment of his life to the eradication of lynching and race discrimination from America, Bishop McConnell has failed to prove himself a true advocate of anti-lynching and of fair play in race relations! Only a slight bit of clear thinking, Bishop McConnell, coupled with a proper acquaintance with the life story and teachings of Mahatma Gandhi would square you with truth.

Lynching and Untouchability

Referring to lynching, may I say I am sorry the harassed bishop should have been pelted with questions on lynching in India wherever he went. But the psychological mechanism is perfectly simple and easy to understand. You Americans have become callous to lynching because of its existence in your midst, just as we Indians have become callous to untouchability because of its existence in our midst. Quite naturally your emotional abhorrence of untouchability is greater than ours, just as our emotional abhorrence of lynching is greater than yours. Pray tell me, did any American boy ever fast and go without two or three meals when he read in the newspapers for the first time an account of lynching in America? The present writer has *now* become callous enough to be able to do justice to his meal immediately after reading a news item regarding lynching, but the first news item he came across over a decade ago so shocked him that he could not eat. Let us then frankly admit that neither party is more righteous: only, the American goes into greater hysterics over untouchability in India and the Hindu goes into greater hysterics over lynching in America.

With subtle arrogance of which only an Anglo-Saxon is capable, Bishop McConnell says that "human values" are wanting in Hinduism—that they are the monopoly of Christianism! There is an ancient

Sanskrit saying to the effect that *"Truth alone conquers."* Believing as we do that the human soul, properly enlightened in regard to right and wrong, will more often than not accept the truth and reject the untruth, we are in no hurry to thrust down other peoples' throats our ideas of right and wrong, of truth and untruth. After all, mankind did endure hundreds of years before the western upstarts of yesterday arose and came to force upon us their ideas of right and wrong—and of human values.

II.

Concerning Bishop McConnell's statement that Gandhi's asceticism is of a distinctly new type, may I say that Mahatma Gandhi is only the last (at the present time) in the long succession of those noble seers and teachers who vowed themselves to a life of asceticism in order to be able to devote all their energies to social and spiritual uplift of the people. Buddha (sixth century, B. C.) and Swami Dayanand Saraswati (nineteenth century, A. D.) are typical of the great "purifiers"—not protestants—of Hinduism. Gandhi, too, is a "purifier" of Hinduism. The social implication of his life and teaching is not alien to Hinduism. It is true, of course, that compared to the self-immolation of certain "ascetics," Gandhi's asceticism does take on a new note.

Coming to the bishop's discovery of the shortcomings of Hinduism, I admit Hinduism may be definitely said to be self-centered just as Christianity may be definitely said to be overorganized. It is a curious trick our thinking process plays upon the best of us: quite subconsciously we juxtapose the worst features of other cultures and religions with the best of ours. Quite evidently the bishop was contrasting the social gospel of Christianity with what he was pleased to call the self-centeredness of Hinduism. Similarly, the Hindu would subconsciously juxtapose the overorganization of Christianity with the inner spiritual growth of man emphasized by Hinduism. Let us admit we are all subject to this psychological limitation and, admitting it, let us strive to overcome it.

I wonder what positive good Bishop McConnell's criticism of Hinduism did to his American hearers—aside from reaffirming the holier-than-thou attitude? I feel sure he would have done immense good to India had he, as a friend, told his Hindu listeners in India his impressions of the shortcomings of Hinduism. And I feel sure his American auditors, too, if they were in their right minds, would have gained much had he made it a point to communicate to them his discovery of only the good things in Hinduism and Islam.

Let me draw upon a personal illustration. Having been in this country about as many years as the number of weeks Miss Mayo was in my country, I have in my possession first hand, accurate sociological data that would make a more terrible indictment of Uncle Sam than Miss Mayo by unethical means could make of Mother India. And when Americans criticize India I point out to them that they too live in a house of glass. During my brief sojourn in India (December, 1929-July, 1930), however, whenever I was invited to lecture on America, I pointed out to my fellow-countrymen nothing but the best features of American life, particularly those which I want them to adopt for the enrichment of their ancestral cultural heritage. And when my Indian auditors asked me about the shortcomings of America, I countered to them by saying that Indians, too, were living in a house of glass. I felt that I would be doing an injustice to America as well as to India if during the hour allotted to me I attempted to refer to any of the dark spots of America. And what good would my references to American shortcomings do?—Perhaps, flatter the vanity of my people. I prefer that they learn some positive values of American life; hence my approach. Is it too much to expect that Bishop McConnell and returned missionaries do the same in the future here in America with reference to my country?

Embattled Miners

By Winifred L. Chappell

A WOODSY pasture beside a stream in one of those numerous valleys which, tree-covered to their tops, lie about the little city of Charleston, West Virginia. In the pasture a picnic party—men, women, children, babies. No, a camp meeting apparently; their earnest faces are upturned toward a lanky preacher haranguing them about the children of Israel coming out of Egypt.

But I am wrong again. These are the families of evicted miners. There is rich coal in these high hills. There is a mine tipple over there and at its feet the camp of the Hugheston Gas and Coal company. The miners are on strike. For that, several families of the most active "agitators" have been dumped out of the company houses. The houses are "needed" for strike breakers. Also the company wants to break the spirit of the miners.

Here in the pasture the women sit rocking and nursing their babies in their old evicted rocking chairs. Over there one is trying to make a fire in her rusty evicted stove. Some of the men folk have set up the bedsteads and the women have put on the bedding. How queer they look out here in the open field. Presently some of the men begin to nail boards together for a rough shack lest the union fail to get the tents up these long valleys from Charleston.

But it's the meeting that dominates the scene. It's brick without straw the speaker is talking about—coal without wages. It's a Pharaoh villain who wants profits, profits, profits, whom the preacher is earnestly deriding. The second speaker, not to be biblically outdone, takes his text from James—"Woe to you, ye rich men, weep and howl." Very quietly the people listen but gradually we become aware that they are mad to their hearts' core. The sullen anger comes to expression when the third speaker exclaims: "I can't do it today. I'm too mad. I'd say something I shouldn't. No—I'm not weakening. I'll be with you to the end. But I can't speak. I'm just too mad."

Eviction Is a Deadly Weapon

It's a bitter struggle, as the evictions show. Employers mean business when they throw women with children in their wombs, children at their breasts, children at their skirts, out of the only homes they have. Miners are desperate when evictions, most deadly of the boss's weapons, fail to break their spirits and get them back into the mine. The man who refuses to speak is in effect obeying the insistent admonition of union leaders not to stir to violence. The admonition is important if even a semblance of peace is to continue in these valleys. The talk of the miners, and of their wives forsooth, is of guns and shooting: "Freedom has never been won without bloodshed." "Without shedding of blood there is no salvation." "My finger twitched to be on a trigger" —this of an incident where a state trooper had been insolent—"His face is made of cement—nothing but a bullet could break it."

These miners have a history of violence. Many a gory story they tell us out of the not too distant past. It's a phase that's ended—or is it? After those bloody days in this Mother Jones country, in this land of the "armed march," the corporation lawyers got busy at the political end of things. The legislature passed laws drastically limiting the use of arms. There are guns in the present strike, but they are over the shoulders of mine guards, state troopers, even mine superintendents; if elsewhere, they are hidden among these hills against some day yet to come. But there have already been several killings in the present struggle.

Hugheston is but a fragment of the story now being enacted in the Kanawha valley. Over at Blakeley several families have been living out-of-doors for a week now. They sit crouching a bit fearfully, a bit defiantly, under the guns of company guards. The women complain that they were not permitted to bring from their yards the garden stuff into which their summer effort had gone and which their families need, how desperately. At Prenter, up another creek, the company has retaliated against strikers by picking up some of the mine machinery and leaving the camp—thus literally walking away with the workers' livelihood. And before they went they shut off the power that not only lighted the shacks but turned the water pump. Nowadays Prenter wives and daughters go half a mile, some of them a mile, to the pump at the camp's end with buckets in their hands. "It's hard to keep clean," one of them apologizes for her dirty-faced children. But then the only play place for the children is over the coal piles that litter this camp from end to end. For the most part, people in houses are surprisingly clean, huddled as the camps are in these narrow valleys where, in parallel lines, run dirty creek, company shacks, railroad track.

Perhaps, though, the women have time nowadays, to carry water and keep clean. There is no food to cook into meals except the scant relief supply that the union with incredible difficulty gets up these long creeks to the almost inaccessible camps. Just now the women and children go miles up the hills for berries —court injunctions against trespassing effectively keep them from the nearby berry bushes on company property. There is no cloth to sew into garments. The people are literally in tatters. Teachers complain of the absences from school. Mothers say they took the children out of school last fall when it was too cold to go in their thin rags. There are no books to read. "It's a sweet book," one miner said, with gentle emphasis, returning a copy of New Russia's Primer which someone had loaned to him.

Mass Picketing

Over at Ward the struggle rages hot. The place is strategic. There is rich property under absentee ownership. Just now there is a big contract to fill. The workers are class conscious and extremely spunky. A strike there last fall was the beginning of the present conflict. So machine guns ride on the front and rear of the freight train that runs three miles up the valley from the camp carrying the strike breakers in and coal out. For strikers, 6 A.M. and 4:30 P.M. are the high points in the day. No "speakin'" must interfere with picket duty. Men, women and children gather at the county road to boo the "scabs" as they come, heavily guarded by state troopers, across from the train to the company shacks. It is a modified form of the mass picketing of the kind first made famous by the communists at Passaic and now widely used by militant strikers the country over. In the Pennsylvania coal fields, where the strike is led by the communist National Mine Works, this mass picketing is being effectively used, hundreds, occasionally thousands of miners going miles over the hills to call out the workers of additional mines.

At the Decota mine here, where the yellow-dog contract of the churchman owner is topped with the golden rule, where company houses and company welfare work are pointed out with pride, a great chain is stretched across the road and armed guards keep "agitators" from the "contented" workers.

The Koppers camp at Powelton maintains conditions far above the average and relies on good will rather than chains and gunmen to keep out the union. It is a member of the Kanawha Coal Operators as-

sociation and thus participates in the refusal to confer with the union.

So the struggle goes on, up and down these creeks that empty into the Kanawha river. It's an unequal battle. The companies have the guns, the guards, the state troopers. They have the houses—these tiny unkempt shacks on stilts with the privies in the yards, in some cases above the water supply, and the coal piles in front. They have still, as in the Mother Jones days, the company stores, a means of exploitation which looks petty to begin with and which gradually comes to loom in the observer's mind as a racket so abominable as almost to justify this talk of fingers itching for the trigger. To the company store the miner comes—under armed guard if he is a "scab," as at Ward—without a cent in his pocket, and receives the scrip, an advance for work done; with this he gets, at the same store, the supplies which his family must have. Careful comparative buying in one company and one independent store shows differences like these in staples: Lard 18 cents at the company store, as against 12½ cents in the independent store; cheaper coffee, 30 cents versus 17 cents; smoked bacon, 35 cents versus 22 cents; flour, 24 lbs. for 95 cents versus the same amount for 45 cents. The contract says the miner may buy where he pleases. There is much testimony and some proof to the contrary. Lying before me in a superintendent's report on earnings for a certain week is his own penciled note to the foreman, "Give the man who deals at the store the preference."

The Company Stores

This story of the scrip is told in part, with other tales of the miners' peonage, by the statement which each worker receives fortnightly. I have seen myriads of these statements both here and in Pennsylvania where the two weeks earnings are exactly balanced by items in the other column, goods bought at store, rent, fuel, company doctor, company hospital, burial fund, smithing, lights, etc.—sometimes past indebtedness which may even be passed on to the son in case of the father's death. What this means is that many of the miners live and work on and never have a cent of money in their pockets.

The company also has the power to cheat the worker outrageously by means of weighted scales, a power which is used in every unorganized field and not least here in the Kanawha valley. When the men at Prenter gained by a strike the right which they already had by law to have a checkweighman, the recorded weight per car increased by 1,300 to 1,500 pounds. At one tipple of the Burnwell mines the men report that no scales are used, that men are credited for their work by guess. At the Coalburg mine the report is that the scales broke on April 14 and have not been repaired. Lest the men organize against these vast Pharaoh oppressions, the corporations seek to protect themselves by a network of yellow-dog contracts. (At present these are being violated wholesale as the miners sign up with the union.)

Nor is this the whole, nor even the biggest part of the unequal story. The companies, to be sure, in this sickest of all sick industries, are now hard hit by the depression. Their representative laughs when you mention dividends, as if it were the greatest of jokes. But coal dividends there are, as Anna Rochester has shown in her comprehensive yet compact book, "Labor and Coal." These West Virginia companies are tied up with interests having mines in Pennsylvania, Illinois, Kentucky, Ohio, Colorado; they are tied up with railroads, with banks, with public utilities. Andrew Mellon holds large interests in the Koppers Coal company here. Samuel Insull has controlling interests in the Peabody mines here and in Illinois, and for this output his public utilities furnish the market. Just pit that against these miners trapped hopelessly in these creeks.

The Network of Interests

The union on the other hand—the West Virginia Mineworkers union—is at present without outside connections. Frank Kenney, the competent and popular leader who is said never to have lost a strike, was once the district president of the United Mine Workers. When that union went employerward and finally forced him out, he went to store keeping but stuck close to the miners. When they renewed their struggle he was called back like Cincinnatus from his plow. He participated actively in the recent abortive rank and file insurgency against the Lewis machine. He is a socialist. Communism, he says, he has not studied. Of course the lies about his "Moscow connections" fly thick and fast. He is a very sharp thorn in the side of the employers. All he is asking of them just now is a conference. That they continue to refuse steadfastly.

The miners have sometimes voted socialist pretty strongly. They are American born for the most part, a fine, intelligent sort, as yet deeply steeped in traditional religion—their preachers, who are often fellow miners, aid and abet their rising spunkiness. They are extremely class-conscious, not afraid of the epithet "bolshevik." They could rather easily, one surmises, be welded with the 20,000 to 40,000 striking miners in Pennsylvania and southeast Ohio. In both of these fields it is the boss's power over their day to day life, and not capitalism as such, that is at present the ground of their deep anger.

Whether they will succeed and gain recognition depends largely on relief. A woman of means has posted bonds to save one hundred of the Ward miners from eviction. Norman Thomas's Emergency Committee for Strikers' Relief at 112 East 19th street and the Church Emergency Relief Committee of 287 Fourth avenue are raising funds. If this strike fails—well, the struggle will be renewed the more bitterly another day.

XUM

The Jew in European Politics

By Louis Minsky

OF ALL phases of the life of the Jew in Europe, his political allegiance is the most baffling and paradoxical. Since the great war, particularly, the entrance of the Jew into the political life around him has not only become more complex but it has considerably increased over his pre-war political activity. Unlike his brother in the western lands of freedom, the European Jew has been forced to rely upon political factors to secure both his social and economic emancipation. The minority treaties, which enlarged the area in which the Jews enjoy civil equality, also guaranteed them paper rights which aim to put them on a basis of equality with non-Jewish citizens. Despite the recognition of his citizenship, the nature of the Jew's political activity is, however, generally anomalous and dissimilar from that of the native citizen.

This arises out of a multiplicity of causes, chief of which are the diversity of his political situation, the product of the various post-war settlements, the catholicity of anti-Semitism, and the fact that Jew hatred has become a political principle in many European countries. In states like Poland and Lithuania, where the struggle for equal rights is made more difficult by an anti-Jewish activity both on the part of the government and by clerical and nationalist fanatics, the Jew has instituted specifically Jewish political parties to carry on the battle for equal recognition. Still another factor in the complexity of the Jew's political allegiance, is that in states where anti-Semitism has become a prominent political issue, there is often, on the part of Jews who are among the leaders of general parties, a conflict between allegiance to party principles and loyalty to their co-religionists. To the masses of Jews, there is often an embarrassing dilemma between voting against one's social principles, or voting for anti-Semites.

The Dilemma for German Jews

In the last German elections the Jews found themselves in an unprecedented position. They did not know for whom to vote. The democrats, the party the Jews usually vote for, were incorporated into the newly formed state party, which was created to counteract the national-socialists, but it soon proved that this coalition would never accomplish anything alone —that another coalition was necessary. For this purpose the leaders of the state party turned to the right and consummated a fusion with the *Jungdeutscher* party. The Young Germans, however, were very much suspected of being anti-Semitic but, in order to get the Jewish vote, they promised not to taint their program with anti-Semitism.

For a time the Jews were satisfied, but when the election platform of the state party was promulgated, Jewry stood aghast. It pleased the Young Germans, for whom it was intended, but the Jews were convinced that by voting for the state party they were voting for anti-Semitism. They had no alternative, however, as they did not care to vote social-democrat or communist. Then, to the rescue came the centrum, the great Catholic party. No one but Catholics ever voted for it, none but Catholics ever ran on its ticket. And this party, for the first time, placed a Jew on its list of candidates, Mr. George Kareski, the leader of Berlin Jewry. The Catholics gave the Jews a chance to get out of an embarrassing dilemma—by voting Catholic!

Between Two Fires

If the Jews have often found themselves between two fires, their leaders have found the difficulty much more embarrassing. Take the case of Dr. William Filderman, for instance. Dr. Filderman is the leader of Roumanian Jewry by virtue of his title as the president of the United Roumanian Jews. He is also prominently connected with the liberal party headed by the anti-Semitic Bratianu. In view of his connection with this party, Dr. Filderman recently found himself in a difficult position. If he were compelled to follow the policy of the liberals and oppose the recognition of Carol as the legitimate king of Roumania, it would have proved harmful to the Jews.

On the other hand, if the liberals had decided upon a militant campaign to unseat the former prime minister, Maniu, or make the position of the king uncomfortable, they would strike at the Jews, because in this way they could create all the disturbance without affecting their own position by agitating against banks, industries, or large landowners, because the Bratianu faction control whatever industry or commerce there is in the land. Both ways, Dr. Filderman was confronted by the problem of allegiance to his party, or allegiance to the Jews, whom he represents. For a time, the Jewish leader could not get out of his dilemma but, fortunately, no such sabotage has taken place.

Due to a continual anti-Jewish aggression as a result of the reactionary aftermath of the war, the voting of the Jew is sometimes carefully watched by the members of chauvinistic societies and, under point of threat, the Jew is often forced to cast his ballot in a certain direction. This is glaringly the case in Hungary, where the Jews have adopted an egregious patriotism, through fear of being denounced as traitors. Every move of the Jew is more or less regarded with suspicion and the slightest Zionist or anti-government utterance is considered unpatriotic and heretic. Especially is this true of the political activity of the Jews. All references made to anti-Jewish discrimination in parliament by Jewish deputies are invariably preceded by sycophantic affirmations of the patriotism of the Jews to the homeland.

So far as the situation of the general Jewish voter goes, it is still more pathetic. Unfortunately, there is no universal secret ballot in Hungary, open balloting being the case in many Jewish districts. The result is that the Jew can rarely vote according to his own convictions. Sometimes, to show his chauvinism, he is forced to vote for anti-Semites to represent him. An outstanding example is the notorious anti-Semite and pogromist, Steve Hejjas, whose election was made possible mainly by the Jewish vote in a district outside of Budapest.

Not Mainly Socialist

As a rule, the Jews in Europe have definite political beliefs, their outlook depending upon their position as a national minority. The capitalist and bourgeois parties receive far more support from them than the socialist and communist movements, particularly in those countries where the lot of the Jew is not a miserable one. In the states where the Jew is oppressed or where anti-Semitism is a menace, the masses of Jews vote largely socialist, as in Austria. Socialist movements not only fit in with the Jew's battle for better conditions but they afford some measure of protection against the anti-Semitic reactionaries, who are the opponents of socialism.

As for the Jewish alignment with communism, it has been largely exaggerated and there is no basis for the assumption that the communist movement is in the hands of Jews. Although communism in Russia finds some of its strongest proponents among the Jews, the Jewish activity along these lines is negligible in every other European country with the exception of Germany, where several communist deputies in the reichstag are Jews. The belief of the Jewish bolshevik menace is, however, still strong, even among intelligent people. We find in England an organization called the League of Britons which is in existence for the purpose of combatting Jewish communism in England. Yet the truth is that in the last British elections not a single Jew ran on the communist ticket there. The 47 Jews who ran for parliament were about equally divided between the three major parties and of the 15 elected, these parties are equally represented.

Orthodox Favored

In eastern Europe the battle for equal recognition for the Jew has resolved itself into a concatenation of parliamentary overtures by the Jewish deputies in view that the restriction of the Jew is a governmental caprice. Hence, in Poland, Lithuania and Latvia Jewish politics are a reality, for it is only through a large number of Jewish representatives in parliament that the Jews can hope to maintain the struggle. Since there is a Jewish community by law the government recognizes the Jewish political parties. Curiously, there is nothing in the nature of harmony among the Jewish voters despite the fact that a united front would considerably increase their power and prestige.

There are, in the aforementioned countries, three main Jewish parties. The orthodox are the most numerous and they are supported in their aims by the government who favor more the small religious demands of the orthodox than the cultural and political demands of the other parties. The next largest party is the Zionist group, which is divided into three factions. Next comes the Jewish socialist party, but although its rôle in the general life and work of the country is great, at elections the socialists are of small significance as most of their members are youths under the age of twenty-one and have no vote. In addition there are one or two minor parties which have absolutely no significance.

Very infrequently, the Jewish parties form a bloc, as when a united front is needed to tackle problems affecting the Jews as a group, but the dissension among the Jews themselves is so pronounced that only once since the great war has there been such a bloc. The chief opponents to united action are the Zionists who might be faced with the loss of several mandates should a bloc be formed. In the elections of 1922 and 1926, the Jews of Poland formed with other minorities in creating a bloc of the national minorities. In 1926 the Jews of Lithuania adopted a similar course of action. This move is made whenever reactionary governments have attempted to deprive the national minorities of due representation in parliament.

Difficulties in Greece

The question of Jewish political parties has worried the Jews of many European countries since the war. The Jews of Greece were particularly excited over the law which required Jewish voters to vote as a group in the national elections of 1928. There was much discussion as to whether the Jews should boycott the election altogether as they had done in 1923. This proposal was rejected because, in that year, as a result of the boycott, a handful of Jewish voters elected to parliament men who were entirely unrepresentative of the Jewish community. After the election, the Jews continued their protests against the practice and, later, this method of voting was abolished by parliament.

A number of Jews in Czechoslovakia at one time proposed to form a Jewish political group but could not find sufficient support for the project, so the separatist method of voting prevails as it does in Roumania, Bulgaria and Hungary. In the latter country, however, there has recently been a great deal of favorable talk about the creation of a Jewish party. Such a startling proposal from a Jewry that has been rabidly assimilative comes as a result of the new modus operandi of Hungarian Jewry which, after many years of isolation, has agreed to confer with British and American Jewry in respect to aid in continuing the struggle for equal rights in the Magyar country.

World Jewry has been singularly disunited on political and social questions, yet there is a common and

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sympathetic symbiosis between all groups on the question of anti-Jewish aggressiveness from outside influences. Even in the turgid scene of European politics, this is the case. Thus, while there is no common alliance between Jews on any special political philosophy, the Jews adopt a united attitude in respect to questions of general Jewish import. For purposes of unity Jewish political leaders of all shades of opinion have organized parliamentary clubs, where they discuss questions which affect the Jews as a whole, or affect a modus operandi in making overtures to the government in reference to anti-Jewish discrimination.

In Roumania, there are deep seated differences between the Jewish faction of the peasants' party, headed by Dr. Myer Ebner, and the Jewish faction of the liberal party, headed by Dr. William Filderman. Nevertheless, all party disputes are dropped when it comes to a common menace. In Poland, there is a similar body where the representatives of the various Jewish parties discuss the questions on which they must act together or combine with the other national minorities, and they thus attain sufficient unity of action to hold the balance of power between the right and left parties of the Poles.

BOOKS

Aspects of Education

WORLD WORKERS' EDUCATIONAL MOVEMENTS: *Their Social Significance. By Marius Hansome. Columbia University Press,* $5.00.

RELIGION IN HIGHER EDUCATION. *Edited by Milton C. Towner. University of Chicago Press,* $3.00.

EDUCATION ADEQUATE FOR MODERN TIMES. *Association Press,* $2.00.

EDUCATION AND THE PHILOSOPHY OF EXPERIMENTALISM. *By John L. Childs. The Century Company,* $2.00.

THE ONLY choice for our age is that between education and catastrophe, in Wells' much quoted phrase. But what kind of education will save us from catastrophe? Certainly not any and every sort. "What is your culture to me?" was the question asked in both the title and the argument of a college commencement address more than half a century ago. The answer must be—nothing; unless your culture is of a sort that brings benefits to others than those who have it. Too much of our education has been, in effect, a well meant conspiracy in the interest of those who already hold the cultural and economic advantage. But the more intelligent element of the less privileged class, the part of humanity which we commonly call "labor," has begun to understand that it cannot get what it wants by mere clamor and agitation. So there has grown up a type of "workers' education," designed primarily as an instrument of social emancipation and to prepare labor for the place which it claims the right to occupy in guiding the thought and directing the affairs of the world. Dr. Hansome's elaborate and extensive treatise presents a history of this movement—rather more than the mere outline of that history which is all that he modestly claims—and a survey of the more important operations which are now being carried on within it. His subject-matter is "education as fostered by labor, socialist and consumers' cooperative movements of the world." Much personal investigation and experience have entered into the preparation of the work. Sixty-seven separate enterprises, in many countries, have been studied. Important as these institutions are, they constitute an almost invisible fraction of the world's total educational effort. When one considers how vital are the interests at stake, and how essential it is that the world's workers be trained not just to fight for a larger share of the world's wealth but to plan soberly and sanely for the improvement of the whole social order, the inadequacy of the existing "labor colleges" and the like is obvious. What is really needed is the conversion of the whole educational machinery from being an instrument for maintaining the status quo of the privileged class (in so far as it is that), to being the builder of a society so equitable that labor will not feel the need of institutions to guard its special class interests. But meanwhile labor does need such institutions. Dr. Hansome's book gives a clear and calm survey of this significant movement.

The principal addresses at the conference of church workers in universities and colleges, held in Chicago Dec. 31 to Jan. 2, together with some other papers pertinent to the theme, are collected in the volume entitled, "Religion in Higher Education." It would perhaps be superfluous to state that all of the contributors believe that religion has a place in higher education. That would be expected of them, since they are all professionally engaged in religious work and almost all of them in connection with institutions of higher learning. But they not only say it; they prove it. On one point they are in agreement: that religion is not to be considered as a protected area of intellectual darkness which can be carried into regions of scientific light only if it is carefully curtained and screened. It is of no use to take religion into a place where the exercise of critical judgment is a cardinal virtue, and try to keep it exempt from criticism. As a matter of fact, it can stand criticism; flourishes under it; needs it. Among the topics treated in these papers are, "Reality and the good life," "Implications for religion in current trends in scientific and social thought," "The contribution of the major religious groups to college and university life" (Catholic, Protestant, Jewish), "A variety of approaches" (college preacher, teacher of religion, university pastor, Y. M. and Y. W. C. A. secretary, etc.), "Cooperative religious work in universities," "The training of the religious worker." Considered as the report of a conference, it represents an exceptionally good piece of program-building. The volume is a compendium of real contributions to the discussion of education and religion.

"Education Adequate for Modern Times" is the report of the papers and discussions at the student-faculty conference held at Detroit, Dec. 27-31, 1930. Four lectures by Reinhold Niebuhr furnish the largest body of solid argument. The reports and recommendations of the several commissions, and the digest of the discussions of the same, introduce many concrete and controversial problems—the race question, cheating and how to prevent it, military training in colleges, moral standards and student mores. The reports preserve the atmosphere of conference rather than of oratory. The experimental mood was dominant; a priori principles and absolutes were in bad repute. The record as here preserved represents an effort to think things through with an alert group of students rather than to make edifying speeches to them.

Professor Childs' book is the first volume in a new series of

studies in education. It presents a philosophy of education based upon the experimental attitude which has been made familiar chiefly through the work of Professor Dewey, but it does not slavishly follow that honored leader in all details. The author views education as not merely the "conditioning" of an organism, or the setting up of serviceable and appropriate sensory-motor circuits. He vindicates the place of thinking in the educational process, stresses the importance of the concept of the self, and reconciles the antinomies of freedom and guidance. W. E. G.

Books in Brief

CAN YOU HEAR THEIR VOICES? *A Play. By Hallie Flanagan and Margaret Ellen Clifford. Experimental Theatre of Vassar College,* $0.50.

A play, experimental in its technique and revolutionary in its substance, dealing with the problem of property and poverty in our own time.

THE SUBSTITUTE BRIDE. *By Clare Sheridan. Longmans,* $2.00.

A novel of Algiers, where the author now lives. She is a woman high in British society, brilliantly talented and recklessly adventurous. She knows her desert and her Arabs and writes a clever novel which reads rather like keen journalism than great fiction.

CORRESPONDENCE

How Lonely Are the Parsons?

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not often that my mental reactions to The Christian Century are negative. On occasion, yes, but even then I can usually contain myself. But the article by Gerald Stanley Lee on "Lonely Parsons" deserves challenging.

One wonders where Mr. Lee has been living! Parsons lonely? In this day of need and strain and weariness on the part of everybody except the smug? And the smug are far, far in the minority today!

Lonely? With the telephone ringing from seven in the morning until and through all hours of the night? Lonely, with more people that need and are waiting for personal contacts than a minister can possibly squeeze into his week? Lonely, while his list of "things that need to be done" grows on one end much faster than it is cut off, item by item, on the other? And most of these items having to do with personal needs?

The illustration of the plumber is hardly a good one. And further, if (as Mr. Lee urges) the minister should "know God the way the chemist knows chemistry, and the lawyer knows law," etc., there might be headlines in many of the newspapers. Within the last twenty-four hours there have come to notice some of the most abominable practices on the part of certain professions. The outraged are saying, frankly, "I don't know who can be trusted? I give it up. Are they all shysters?" Nine out of twelve banks closed in a few months! A poor widow pleading in a lawyer's office, "Mr. ....., how can you make such an outrageous demand for money, when you've done so little for me, and you knew I was poor?" And the gruff answer, "That's my charge!" The Chicago Tribune rather gleefully (it would) published what was purported to be part of an address made recently by Dr. Norman E. Richardson, in which the heading questioned whether "pastors could be trusted" as they were fifty years ago! Can any profession be trusted as it was fifty years ago? Can the doctors, or lawyers—or plumbers?

The fact that most ministers have learned to expect little from publicity leads them to go on with their work quietly and unnoticed. They reach into people's lives with a sympathy not matched, I believe, in any previous age. And lonely?—not so. The fact is that most of them carry their congregations with them even during vacation days, and when the fishing and the touring and the resting is over, they return eagerly to live again with those over whom they have been called as shepherds. Won't Brother Lee come to the steel city for a few days—let us say, during the second week of December—and see if he can find "lonely pastors" here?

First Presbyterian Church, F. W. BACKEMEYER.
Gary, Indiana.

EDITOR THE CHRISTIAN CENTURY:

SIR: So the trouble with sermons, if any, lies in the preacher's experience between Sundays? He is not having a life of spiritual growth himself, nor having much to do in producing such growth and change in others—at least not every week, and the futility of his living is reflected in his Sunday utterance. The popular idea that the minister does nothing between Sundays is often well-founded. He does nothing that amounts to much, and the secret comes out when he stands up to preach. No rich experience of living and working lies back of what he says. This is the sharp point of the article on "Lonely Parsons," which I confess to reading with great profit to my soul.

Yet are there not ministers, whose preaching never reveals a tithe of their worthwhile professional experience? One might listen to them week after week and never know how well they employed their time nor guess the depth and extent of their spiritual functioning, whereas others by playing up and making the most of whatever happens or comes to their notice create the impression that they are having a very full life. These are more given to dramatizing; all is grist for their speaking mill, and they probably make the better preachers, though it is doubtful whether they are better pastors and shepherds of souls. I conclude that all of us need, not only to live to better purpose every day, but to cultivate the knack of letting experience shine through our preaching. WILLIS L. GOLDSMITH.

Mission Hills Congregational Church,
San Diego, California.

EDITOR THE CHRISTIAN CENTURY:

SIR: Here is one "lonely parson" who recognizes the timeliness of Gerald Stanley Lee's article in the July 29 issue of The Christian Century. He has put his finger upon a vital spot, and done it skillfully and with fine spirit. Most ministers wish at times that their task was as clean-cut as that of the engineer who builds a bridge, the lawyer who tries a case, or the doctor who removes an appendix. By the very nature of the case this cannot be, for the spiritual must be less tangible than the material.

However, something ought to be said on the other side of the question. In the first place, Mr. Lee's analogy is hardly fair, for the converting of plumbing, complicated though the task may be, is certainly not as difficult as the converting of the plumber whose emotional set toward life is all awry. The one task calls for some mechanical knowledge and skill, while the resources of physician, psychiatrist, and minister may not be sufficient to meet the demands of the other.

In the second place, most ministers are reasonably successful in meeting the needs of people in the course of their work from day to day. Considering the difficulty of the realm in which they work, I think that the percentage of cases where they are able to cope with the difficulties that present themselves would compare favorably with the percentage of cases where the doctor is able to give definite relief, and even with the instances where the plumber completes his tasks in a manner that is beyond reproach.

I want to thank Mr. Lee for his article because, in this day when multitudinous demands of unimportant nature are placed upon the minister, he calls the pastor to a clean-cut, definite conception of his task. But, like most challenging statements, this article is terribly one-sided.

First Methodist Episcopal Church, FRANK A. HAMILTON.
Daytona Beach, Florida.

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NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Seven-Power Conference Ends

Gold Leaves Britain for France—Prime Minister Visits Germany—The Prince of Beggars

(*British Table Talk*)

LONDON, July 27.—The Seven-Power conference ended, as I thought it would end, in much saving of face, and in some temporary measures. These were intended to provide an interval during which the political and financial leaders of the nations can come together to devise more far-reaching measures. The guarantee of £20,000,000 is useful for this purpose, but in itself it is altogether inadequate. Meanwhile gold in unusually large quantities has left our shores for France; and the curious are speculating why. One rumor traced the cause back to a report that the English would be the next to seek a moratorium. This is a rumor too ridiculous for words; the only possible justification would be found in the habitual talk of certain members of this nation. They take a delight in describing how their country is going to the dogs. The Bank of England has put up the bank rate from 2½ per cent to 3½—a measure which is said to have some relation to the exodus of gold. The exodus is now stayed. And now the prime minister and Mr. Henderson are in Berlin; is it not the first time that a British premier has been in that city during his term of office, since Disraeli went to the Berlin congress? They are wondering in Paris why this polite return visit is being made at this precise hour. Unhappily European nerves are on edge; and whenever anything is done, the question is put at once, "What is behind this?" The real solution of the financial problem lies in the political; and at the heart of the political problem is the lack of trust in each other, which not so much the nations, as their leaders display. February draws nearer; and the need for disarmament was never more evident; and the courage to disarm was never lower than it is today.

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The Death of C. T. Studd

When C. T. Studd came home from China, where he had served a term as a missionary, one of our athletic papers exhorted him to return to the cricket field. It was not too late, they said. Everybody in England, in the '80s, knew the Studds, three in number: mighty athletes all of them. When through the preaching of Moody they were converted, they threw themselves with all their powers into the service of Christ. C. T. Studd was the finest all-around cricketer of his day; and wherever he went, he had the ear of youth. His influence was felt deeply by F. B. Meyer, then a young minister in Leicester, to whom the entirely devoted life of Studd came as a rebuke and an inspiration. Those who trace the sources of the Student Christian movement must tell again the romantic story of the Cambridge Seven. Now in the heart of Africa, true to his master passion, Studd after a long illness has died. His later years were spent in unresting toil at translation and in other ways of preaching Christ. First in China, then in India and last of all in Africa he carried out his life's purpose. Studd came more than once to speak for me when I had a pastorate in Northwest London. A man of gracious manner; unbending in his devotion to evangelical orthodoxy; unconventional in his speech with a touch of the free-and-easy undergraduate in his style—he was so manifestly a great soul that those who did not accept all his beliefs could not fail to reverence his character. Toward the end of his days he seems to have moved towards a very violent way of expressing the urgency of the Christian call. Some of his later appeals his friends will forget. What they will remember is the fine athlete who in three countries gave up all that he had and counted it but loss.

I always remember one illustration of his way of teaching the truths of the New Testament. He was telling how Jesus said to Philip, that he must give food to the hungry multitudes, and Philip said, "Whence shall we find food for so many?" This was exactly as if a man went to the railway booking office and said, "I want so many tickets for these boys to such and such a station," and the booking clerk were to say, "You will want a jolly lot of money to pay for this crowd!" Studd could never understand why Christian people should hesitate before obeying their Lord. That was probably why he was led to shock them by his "D. C. D." (don't care a damn) literature.

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Lord Knutsford and the Hospitals of London

Lord Knutsford, "the prince of beggars," as he loved to be called, is dead. He belonged to a famous Whig family; he was a fine sportsman; a man of unfailing humor—and he gave his life to the service of the London hospital. He found it ill equipped; he raised literally millions of pounds for rebuilding it and making it completely fitted to serve the East of London. When he became treasurer, he gave up everything to speak and to write and to beg for it; and people who knew what he had given up, could not resist his letters—he wrote thousands of them in every vein, but always with humor and good temper. If the hour ever comes when hospitals are publicly controlled and there is no voluntary service needed, there will be much lost; and not least there will be nothing to call forth the splendid gifts of such a man as Lord Knutsford. The service of the London hospital made him great; and at least he could expect as few

(*Continued on page* 1052)

Narrowly Avert Race Riots

Sale of Residence Property to Negroes Angers Whites—Epworth Leaguers Take Brave Stand

(*Correspondence from Minneapolis*)

MINNEAPOLIS, Aug. 1.—Minneapolis had the stage all set for serious race riots last week from which the city was only saved by the cool action of Mayor William A. Anderson and a few leaders of whites and blacks who worked at the situation day and night through a very tense period.

From the conflicting testimony it appears that a white real-estate agent, embittered by a failure to sell certain property because of bad reports given it by neighbors, determined to get even by selling the property to a Negro. The white residents of the community, which is a splendid new section of the city, undertook to avoid the situation by producing other purchasers who were willing to buy the property at a higher price. The agent persisted, however, and the Negro moved in. The whites, having exhausted every apparent legal means for preventing the Negro's occupancy of the property, grew impatient and crowds began to form about the place, threatening and menacing. Some small amount of damage was done by way of broken windows and the like, when Mayor Anderson, who is a Methodist local preacher, ordered large detachments of police into the neighborhood to keep order. Excitement ran pretty high with thousands milling around the neighborhood each night and a considerable number of heavily armed Negroes occupying the house each night.

Without a doubt the Negro was badly advised. The communists held a demonstration in his behalf, radical leaders among the blacks exalted him as a martyr, his Negro attorney took an unreasonable attitude and refused to allow him to discuss his problem with anyone except in her presence. On the other hand prominent Christian leaders of the blacks went for many days without rest or sleep, counseling and advising their people and keeping them quiet. The Protestant ministers of the city issued a protest against mob violence and intimidation. Church societies of young people discussed the matter and, in a surprising degree, a friendly sentiment in behalf of Negroes developed alongside of the mob bitterness. The attitude of the press of the city was, generally speaking, mildly critical of the whites and a certain group of the black leadership of the city seems to be emerging with greatly heightened prestige.

At the present moment the Negro is occupying the house undisturbed, the

neighborhood is quiet, and the threat of trouble seems to be receding. But the black man has, by his insistent and stubborn action, laid a load of suspicion and odium on his people that makes their way much more difficult.

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Summer Conferences

The state of Minnesota, being a natural playground, sees the usual number of summer conferences of religious groups about the beautiful lakes. The Congregationalists, bringing together nearly two hundred young people, occupied the new Minneapolis Y. M. C. A. boy's camp which was opened this spring for the first time. Thirty-two acres of beautiful wooded shore has been improved by the erection of $75,000 worth of buildings, making an ideal camp just outside the city limits a few miles. Lutherans, Baptists and Methodists have assembled their young people for similar conferences at other camps. At Barnum, Minn., near Duluth, a new camp has been opened by the Methodists which is being used by the Epworth Leaguers, men's groups and other societies. It is estimated that at least five thousand church young people will be found in these various summer camps and conferences this year.

* * *

Another Race Conflict

The race problem appeared in another form in connection with the Epworth League institute at Groveland, near Minneapolis. These grounds were opened many years ago by a group of Methodist young people as a summer assembly park. Permanent cottages were built and families soon began using the grounds as summer residences. The Leaguers, during the last few years have occupied the grounds with the summer assembly only by the sufferance of the permanent residents. When it became known to the latter, however, that four or five colored young people, members of Epworth Leagues in St. Paul, were to be members of the Institute, the directors of the grounds notified the Institute management that they were not to be allowed. It was too late to make other arrangements for grounds and the Institute, therefore, was held as usual, this year, without the colored youth. But by unanimous vote of the Leaguers it was declared that the Institute should be held hereafter on such grounds as would permit "youth of all races to gather in Christian fellowship." By taking such action the Leaguers are abandoning an investment of several thousand dollars in buildings and equipment and, doubtless, incurring some additional expense in the financing of their summer assemblies. But the action has done much to arouse the crusading spirit among the youth of the twin cities.

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Young Clergy Honored

Two of the younger St. Paul pastors were honored during the recent commencement season. The Rev. E. E. Ryden, pastor of the Gloria Dei Lutheran church, was granted the degree of doctor of divinity by Augustana college of Rock Island, Ill., and the Rev. W. E. Bradburn, pastor of Trinity Methodist church, was awarded the same degree by Hamline university of St. Paul. Both these ministers are very active in interdenominational affairs in St. Paul, especially in the field of religious education.

* * *

Swedish Bishop Pays Visit

Bishop Edward Rohde, Lutheran bishop of Lund, Sweden, has paid the state of Minnesota a visit during the month of July, speaking in various churches of that denomination. The bishop came to the United States to attend the meeting of the International Y. M. C. A. at Cleveland, but has also made it the occasion for visiting many Lutheran congregations of the states. A man of fine scholarship, rare culture and strong leadership, his visit has been of great inspiration to the Lutheran church, especially in the northwest where the ties with Sweden are so close.

* * *

New Episcopal Rector

The Rev. Austin Pardue of Sioux City, Iowa, has come to take the rectorship of Gethsemane parish, succeeding Dr. Donn Frank Fenn who recently left for Baltimore to become the pastor of St. Michael and All Angel's church of that city. Dr. Pardue is coming to the congregation in Minneapolis which is known as "high church" and succeeds a man who enjoys a wide reputation, both as a clergyman and as a criminologist. Though still in the early years of his ministry he has a brilliant record of achievement and will, it is expected, add considerably to the strength of the clergy of the city.

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Methodist Conference Being Planned

The Northern Minnesota conference of the Methodist church is to be held in Wesley church, Minneapolis, early in October. Dr. George Mecklenburg, the host, is making elaborate plans for a great laymen's and youths' conference in addition to the ministerial gathering. The city auditorium, seating eleven thousand people, is to be used for a great Sunday night mass meeting. Bishop Charles E. Locke will preside.

ROY L. SMITH.

Rev. Oliver C. Weist Accepts Secretarial Post

Through the good offices of First Community church of Upper Columbus, O., their minister, Rev. Oliver C. Weist, who has served there for the past 16 years, has been released with full salary paid by this church for work with the Community Church Workers of America. His position will be that of associate secretary for field work, and he will assume his new task Oct. 1. Rev. Richard E. Shields, executive secretary of the organization, writes: "As executive of the Community Church Workers we invite the people interested in the spread of community religion to use the services of a minister who speaks out of an experience of many years and of a religious passion for unity in Jesus Christ which will bring in the kingdom of God to hundreds of communities through these United States."

Modern Joseph Fights Famine

Pastor Has Plan to Feed Hungry—Evictions Cause Riot—Capone Pleads "Not Guilty"

(Correspondence from Chicago)

CHICAGO, August 8.—His name is Johnston Myers. No one need be told that he is the veteran pastor of Immanuel Baptist church, Chicago, which for years under his inspiring leadership has been feeding and helping the needy. During the present depression particularly, Immanuel church has been one of the city's leading service stations for the unemployed. And now he has a plan to bring together the surplus of food being produced in farm and garden and the hungry folk who, without it, may starve. The anomaly of overproduction and want obtaining at the same time in our country, and the discredit which this situation throws upon our intelligence and good will, has been widely commented upon; but nobody has seen fit hitherto to do much more than talk about it. Last Sunday morning at Immanuel church, with a good congregation of both rich and poor present, Dr. Myers proposed that, as Joseph in ancient Egypt made the prosperous days feed the days of famine, so in America today the superabundance of field and orchard be made to feed the city's hungry. To accomplish this he proposes that trucks, donated by Chicago business men and manned by husky unemployed fathers, go out through the country picking up the "food offerings" donated by farmers and gardeners. "The time to gather this food," he says, "is now before the cold weather comes. Our unemployed men and those dependent upon them are entitled to eat, and they are anxious to gather in the supplies. The response from farmers, who themselves are losing heavily on returns from their crops, has been gratifying and indicates a noble attitude in this time of emergency." The enterprise is already under way and the food is being gathered and distributed. Rural pastors and churches are cooperating by placing Dr. Myers in touch with supplies. He will no doubt be glad to hear from any who can help. It has been suggested that the plan be enlarged and integrated with the programs of relief of other social agencies. No doubt Dr. Myers would welcome such an extension of the effort, but, wisely, he is going ahead while larger plans mature.

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Need for Relief Still Acut

Every report from every informed agency indicates that the need for relief steadily increases. It may be, as some think, that we have touched bottom and have now begun the upward climb. But even if this be true, the fact that many families have used up their savings during long periods of unemployment means that there is an accumulating mass of human need to be ministered to. In a statement issued July 27, Mr. Joel D. Hunter, superintendent of the United Charities,

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points out that 10,049 families were helped in June 1931 as against 1,134 in June 1930—almost nine times as many! Mr. Hunter pays a deserved tribute to the United Charities workers, who are carrying many times the burden of work which they carry in ordinary times, when he says that "the unselfish way in which they have responded to the situation can be compared to that spirit which prevailed during the war period, when everyone was overwhelmed with anxiety for his fellowman."

* * *

Economic Need and Race Trouble

A very critical, indeed menacing, situation has arisen on the south side, in the area mainly occupied by colored people. As everyone knows, Negroes are first and hardest hit in periods of economic adversity, and it is estimated that 40,000 colored men on the south side are without employment. What this means in terms of hunger, suffering, and a sense of helplessness may be imagined. People—and it would be well to remember always that Negroes are people—who are destitute and can see no way of relief as things stand, are apt to take desperate measures. For some weeks an organization said to be communist (although newspaper reports of addresses given before the group indicate a very diluted form of communism) has been meeting in Washington park. At first the meetings drew only a handful; now the audience has swelled to thousands. And ideas are being attended to which ordinarily would be utterly disregarded. Evictions for non-payment of rent, of course, have taken place. And it was at the eviction of a 72 year old colored woman tenant on South Michigan avenue that the climax came. In a clash between the police and a mob determined to prevent the eviction, three men were killed and three policemen roughly handled and badly injured. Highly emotionalized attitudes with regard to race and communism, thrown into a desperate economic situation, create an ugly problem with which the best elements in the city, both white and colored, are wrestling. The remedy will certainly not be found in mere measures of repression. That seems clear to everybody. Extraordinary efforts must be made to care for the destitute. Above all, somehow work must be provided.

* * *

Capone Says "Not Guilty!"

Some agreement, evidently, had been made between the prosecution and Al Capone, as to the punishment which should be recommended; and it was upon this agreement that Capone's plea of guilty on charges of tax evasion and conspiracy to violate the liquor laws was predicated. When the case came up in court, however, Judge Wilkerson made it plain that no bargain-counter sentence could be expected, and no previous agreement as to sentence would hold. Whereupon the plea of guilty on the tax charge was withdrawn, and the request made for permission to withdraw the plea of guilty on the charge of conspiracy to violate the prohibition law. A new indictment is to be drawn which will carry specific charges and call for heavier penalties, probably under the Jones law. September 8 has been set as the date when the matter will again come before the court.

* * *

And So Forth

Dr. Daniel A. Williams, distinguished Negro surgeon, and the first man to operate successfully on the living human heart, died at his summer home in Idlewild, Michigan, at the age of 73, on August 4. He was one of the founders of Provident hospital, a fellow of the American College of Surgeons, and the recipient of many honorary degrees. . . . For the first time since 1921 the Chicago Federation of Labor will hold a parade on Labor day, September 7. This will be in celebration of the 50th anniversary of the organization of the American Federation of Labor. . . . Julius Rosenwald, Chicago philanthropist, will give $1,000,000 to the city of Berlin, Germany, for the establishment of a children's dental clinic.

CHARLES T. HOLMAN.

BRITISH TABLE TALK

(*Continued from page* 1050)

can have the right to expect, that at the end the Lord would say, "I was sick and ye cared for me."

* * *

And So Forth

The bishop of Birmingham has returned to the controversy upon the sacramental teaching of the Church of England. He accuses the archbishop of Canterbury of making the most dangerous statement ever made by a primate since the days of the reformation. Other bishops have intervened in the discussion. One bishop points out that the reformers took pains not to tie the Church of England down to the Puritan doctrine of the holy communion. According to some expositors it practically amounts to this—the recipient of the holy communion within the Church of England is left free to give a Catholic or a "Reformed" interpretation to the service itself, but whatever he believes the bread and wine to be or to become to him, he is not free to use them *after the service is over* for any purpose of adoration or worship. . . . The Wesleyan Methodist conference has elected Dr. Maldwyn Hughes of Cambridge as its forthcoming president. The Pastoral session has given its approval of the union of Methodism by a very large majority. . . . The appointment of Canon Dwelly to be dean of Liverpool is a fitting recognition of the work which he has done in the new Cathedral. He has shown himself a master of the art of corporate worship. "Each service is an organic whole with a central motive and ordered rhythm, and an integrated structure so beautifully composed that its artistry always appears spontaneous."

EDWARD SHILLITO.

Dr. Paul Vieth Goes to Yale Divinity School

Dr. Paul H. Vieth, for the past six years superintendent of educational administration and director of research of the International council of religious education, has resigned, to become associate professor of religious education in Yale divinity school on Sept. 1.

Probation System Receives Praise

Bay State Leads in Prison Methods—Per Cent of Foreign Decreases—Williamstown Institute

(*Correspondence from New England*)

BURILLVILLE, R. I., Aug. 8.—On his tour through South America, President-Elect Hoover repeatedly alluded to the advantages to civilization from the experiments of the twenty-one distinct nations of the New World. The value to our own country of its 48 social laboratories, the self-governing states, has often been recognized. It is demonstrated anew by the latest report, that on penal institutions, issued by the National commission of law observance and enforcement. As a whole, the prison system of the United States is found to be "antiquated and inefficient." The prison at Charlestown, Mass., shares this condemnation. But "the brightest spot in the country's penal situation" is found in the probation system, started by Massachusetts in 1878, now copied by 36 states and by nations all over the world. Of those released on probation, only 12 per cent are recommitted, as against 44 per cent of those sent to the reformatory. Between 1904 and 1927, for the nation, prisoners in state institutions increased 78.2 per cent, and in Massachusetts decreased 4.6 per cent. The number of probationers has tripled in a decade. The Boston homicide rate is only 3.4, compared with 6.7 in New York, 15 per 100,000 in Chicago, and 69.8 in the city with the highest rate. While other states are spending millions of dollars on Bastille-like prisons, "Massachusetts has not built an additional cell in 25 years and has closed five institutions for incarceration." Two other innovations of the Bay state are commended. "The experiment of taking 60 men out of the prison at Charlestown and placing them on full trust in an open honor camp at Norfolk demonstrates that there are many prisoners for whom stone walls and iron bars are not necessary." The "state-use" system by which convict-made goods are withdrawn entirely from the open market and sold only to tax-supported institutions is particularly commended.

* * *

The Diminishing Proportion Of Foreign-Born

More than one-third of the population of the Bay state for several decades has been foreign-born; and over two-thirds of foreign parentage. This obvious hindrance to harmonious community life is now, according to the last census, diminishing. The commonwealth will have a better chance to assimilate its forty and more diverse races. In Boston, while the total population increased 4.4 per cent in the last decade, the foreign-born decreased from 221,036 to 216,349, and the aliens included in that number, in still larger proportion, from 88,769 to 72,974. Native-born whites increased from 65.7 to 67.8 per cent. The Irish are losing the lead,

which will soon be taken by Canadians, who in Boston are mainly other than French. Of the 50,381 Irish, 43,932 were born in the Free State and 6,449 in Northern Ireland. Reckoning the second and third generations, the situation is different. The poet, Denis L. MacCarthy, recently gave me the interesting estimate that in the United States there are 20,000,000 of Irish descent, half of them Protestants.

* * *

The Greater Danger, Apathy And Indifference

George Washington wrote to Lafayette that under the constitution just adopted, there would be no danger from any form of despotism, if there continued to be "virtue" in the people. That is a vital "if." The New Haven Journal-Courier of July 17 editorially commented on the indifference of many citizens, despite the activity of both parties, adapted to summer conditions. "It is when the community is apathetic and disregardful of its own interests, that our confidence lags. More than once within the last two years we have feared that the community had lost its sense of indignation, its capacity to wrench itself free from misgovernment and official inefficiency. . . . We have been startled to learn that a minority of the citizens of New Haven are registered as voters under the law which gives them the right to participate in party caucuses and primaries. Only 40 per cent of those who voted in the election last fall for one of the parties are on the registry lists; 95 per cent of the other. "The quickest way for a citizen to keep down taxes and public expenditures within the means to pay for them is for him to be a citizen in all that that implies!" This recalls the quaint but wise prayer: "O Lord, make the indifferent different!"

* * *

The Depression, Police and American Isolation

The same newspaper comments on the instructions reported to have been given by the chief of police in Providence, R. I., to meet the strike situation reported in our last letter: Allow no loitering, enforce orders with sticks, and if the crowds do not then give way, read the riot act and shoot! "We would remind the police that shooting seldom relaxes tension. There are six to eight millions out of employment in the United States. . . . Almost everywhere to date the police have been discreet in their behavior toward the economically unfortunate. If the police in Providence or anywhere else alter this attitude, if to the pangs of hunger they add the pangs of gunshot wounds, the panorama of social stability is very likely to change. What the guardians of the peace everywhere must understand is that next winter may bring them the most delicate tasks in recent history."

Equally pertinent is the comment of the Journal-Courier on the London conference to remedy world depression. "The presence of the American secretary of state and secretary of the treasury in the council chamber is most significant. The administration and politicians may seek to minimize its significance, but it is there. The problem has passed from the control of the chancelleries of the world to the people themselves. They expect this conference to accomplish results; to rip itself loose from old habits of mind and secret formulae; to demonstrate that *the world has a soul;* that after all, material advantages are unreal unless tempered by the spiritual!"

* * *

The Will of the People at the Coming Arms Parley

Similar was the utterance of Hon. Newton D. Baker at the opening of the Institute of Politics at Williams college, July 30. "Meanwhile, in the United States, there have grown up scores of foundations, unions, associations, and so forth, of national scope, which seek to inform and concentrate the opinion of great bodies of our people upon problems presented by the new world order. A striking instance of the effect was seen when President Hoover announced his plans for a moratorium. . . . Modern war is a loaded pistol aimed at the heart of civilization itself with its hair trigger held by an unsteady hand. The approaching disarmament conference will show whether the size and power of that pistol is to be increased or decreased, or the hand rendered more unsteady. . . . The hope lies not in the statesmen but in the peoples of the world, the strength of the peoples depends not upon a few elect spirits but on the extent to which popular knowledge is thorough and deep, and so fortifies the representatives of the people with the support of an informed and resolute public opinion."

* * *

The Success of a Typical D. V. B. S.

The education of public opinion must begin with the children. For this reason the success of the Daily Vacation Bible School in the little Rhode Island mill village of Hills Grove, which claimed the largest enrolment of any in the state, is a credit to the Methodist church which conducted it and an encouragement to other churches responsible for a distinct community. The total enrolment was 233. At three of its twelve sessions, 203 were actually in attendance. Nearly 300 attended the graduating exercises, when 150 pupils received diplomas, and the address was appropriately given by the superintendent of the Providence district, Dr. E. E. Wells.

E. TALLMADGE ROOT.

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XUM

Quakers to Confer at Hamlet's Town

International Conference Will Be Held at Elsinore—Greetings to Mooney—Who Owns Greenland?

(Scandinavian Correspondence)

From August 24-26 an international Quaker conference will be held at the International People's college at Elsinore, north of Copenhagen. Several well-known Quakers from England, Germany and the Scandinavian countries will give addresses on "Quakerism and Modern Life." Among the speakers from England are the secretary of the Society of Friends' "council for international service" in London, Carl Heath, and Robert Davis from Woodbrooke, Birmingham, a well-known young English Quaker.

The International People's college in Denmark has grown into an important international forum during recent years. Prominent speakers from many European countries, authors, scientists and statesmen will give lectures at the school during the summer months this year. Last summer Rabindranath Tagore stayed at the school for a week and delivered addresses there for large groups of Scandinavians. The president of the International People's college is Peter Manniche, a young Danish idealist who has built the school up on the idea of international cooperation in adult education.

* * *

Swedish Nobel Prize Winner Passes

The recent death of the Swedish archbishop, Dr. Nathan Soderblom, is a tremendous loss not only to the international peace movement in general, but especially to the movement for bringing all the churches together on a peace platform. Dr. Soderblom was the moving spirit behind many of the international church gatherings of recent years, and in the Scandinavian countries his name meant much in all circles that strove for a closer cooperation among the Scandinavian churches. He was a leading figure at all Scandinavian church meetings, and it was his desire to make the cooperation among the Scandinavian churches spread out to encompass the world. Archbishop Soderblom was a world figure, and his deeply constructive influence will be felt for many years to come all over Scandinavia.

* * *

Danish Pacifist Leader Dies

Pastor Uffe Birkedal who passed away in Denmark last month, nearly 80 years old, was one of the pioneers for a reform of history teaching in the Danish schools. He was a zealous pamphleteer in the peace movement, and for many years Birkedal was one of the very few ministers in the Danish Lutheran church who wholeheartedly dared to defy militarism in whatever form it manifested itself in Danish life.

* * *

Premier Stauning Greets Mooney

Last month the Danish labor premier sent a hearty greeting and an expression of sympathy to Thomas J. Mooney in San Quentin State Prison in California. Premier Stauning was to have visited America this summer, but he had to give it up at the last moment on account of stressing work at home.

* * *

The Danish-Norwegian Controversy Over Greenland

The dissent the Norwegian occupancy of Scoresby Land in eastern Greenland has created in Denmark is caused not so much by the rather defiant methods used by the present Norwegian government, as by the consequences the occupation may have among the eskimos. Since the Danish pastor, Hans Egede, went to Greenland in the 18th century to acquaint the eskimos with the principles of Christianity, Denmark has carried out a policy of strict protection of the natives in all its dealings with the Greenland population. Danish trade with Greenland is a state monopoly and no other nation has been given any right to interfere in any way with the eskimos. Many eskimos have received ministerial training in Denmark, and several of the eskimos now act as ministers' helpers and assistant pastors in the Lutheran churches on the west coast of Greenland. In a Norwegian occupation of Greenland territory, Denmark sees an eventual future violation of its policy of protection of the eskimos. Education and church work in the arctic colony has played no small part in the work of elevating the eskimos to a high standard of living, as compared with the standard of living of eskimos elsewhere.

* * *

Church-Leader Speaks at Scandinavian Peace Congress

A Scandinavian Peace congress (Nordisk Fredskongres) was held in Christiansborg Castle in Copenhagen, July 11-12. Denmark, Finland, Norway and Sweden were represented. On Sunday, July 12, Pastor Per J. Gyberg, president of the Swedish Peace society, spoke on "The Church and Militarism." Subjects for other addresses were: "Scandinavia and Disarmament," "Economic Cooperation in Scandinavia," and "The Task of the Schools in Moral Disarmament."

PETER GULDBRANDSEN.

Oldest Member of Methodist Conference Dies

Rev. George L. Dobbins, well known in the New Jersey Methodist ministry, and the oldest member of the Methodist conference, died in his 91st year at his summer home in Ocean City, N. J., Aug. 2. Dr. Dobbins entered the ministry after graduating from Dickinson college, and was for many years superintendent of the Bridgeton and Camden districts of New Jersey. He retired from the active ministry in 1913, but acted as a supply preacher until this year.

Princeton's Missionary Apartment Building Goes Into Service

Fifteen missionaries from eight foreign lands will be entertained this coming year at Calvin Payne hall, the Princeton seminary missionary apartment building which was given and endowed by the late Calvin N. Payne.

Rural Centers Sought in China

Dr. Kenyon L. Butterfield's Recommendations Approved by National Council—Wendel Bequest Amazes

(Correspondence from China)

PEIPING, June 1.—The 1931 meeting of the National Christian council, held at Hangchow in April, was marked by extraordinary unanimity of thinking and by an emphasis upon specific, concrete proposals. The first fact is doubtless due to a withdrawal from that body in recent years of extremely conservative elements; the second reflects the thinking and experiments which have been taking place in connection with the "five-year movement."

The outstanding development was manifested in resolutions (formal votes and personal resolves) to concentrate in rural fields upon the development of Christian *communities* instead of merely creating and supporting a church. This determination grew out of a vigorous presentation by Dr. Kenyon L. Butterfield of a plea that the Christian forces should cooperate in the attempt to set up a Christian rural civilization. He advocated that there should be a worship-center in each "rural community parish" but that, in addition to building up the personal religious experience and promoting the redemption of individuals, "both of which are essential to a complete community life," the Christians must also tackle the problems of setting up a Christian social order. Dr. Butterfield is in China as a part of the investigation staff of the Laymen's mission inquiry.

"Among the other things received from the west," said the Rev. J. L. Corey, "is the unsatisfactory idea that education and evangelism are in some sense distinct." He urged, and the council approved, that the Christian forces give effective recognition to the fact that religious education has to do with the training of the whole man, in his relationships with God and with his fellowmen.

Dr. David Z. T. Yui held that the following are the greatest needs of China: relief from poverty, ignorance and superstition; training for citizenship, transportation facilities, better homes, popular literature, leaders trained to meet present situations, peace, security and religion. Dr. R. Y. Lo, chairman of the meeting, declared that true religion drives men to action and that action based on self-forgetting love, which is one of China's greatest needs, is a good that Christianity can and should supply. He drew a distinction between what is needed and what is wanted. The church is not wanted by a majority of Chinese but it is greatly needed. By conquering existing social evils, it can make itself wanted as well as needed.

The council approved a recommendation that the Christian forces help in the problems of "the people's livelihood," one of Sun Yat-sen's three principles, by assisting in the organization of cooperative home industries which will provide profit-

able occupation for rural populations during the winter season. Such service alone will prevent a mass movement toward the industrial cities and the consequent development of all the horrors of the industrial revolution which other lands have known, intensified by the lower standard of living and the greater proportionate supply of cheap labor existing in China.

One whole evening was given over to a hearing of three young Chinese, each of whom spoke on the theme, "What youth wants from the church." Among the usual points emphasized was the need for sympathy and guidance in the bewilderment felt by young people during this transition stage from old social customs to new. The youngsters among other things discussed the problems of sex relations with a frankness that fairly took the breath away from some of the older delegates. One of the crucial issues is the arrangement of marriages by parents between individuals one of whom is "new-style" and educated, the other "old-style" and uneducated.

* * *

Wendel Bequest Stirs Nation

Tremendous interest was aroused in China by the announcement of a large bequest by Miss Ella Wendel to the Nanking theological seminary. Several vernacular papers reported the gift to be U. S. $100,000,000, confusing the estimated total amount of the estate with the fund left to the seminary. All sorts of other figures have been cited and the exact amount is still unknown here. Regret was expressed by several publications that so large a fund should be entrusted to an institution noted for its narrow interpretations of religion, and expressing the hope that some way would be found to expend the income in ways of the widest possible helpfulness to the country. An unfortunate coincidence was the publication in the Chinese Recorder at about the same time of a letter from one of the veteran members of the seminary's staff in which he expressed the fervent wish that all missionaries who did not agree with the fundamentalist interpretation of the Bible might in some way be dismissed from their posts and sent out of the country.

* * *

Washington Medical Missionary Dies

The American Board mission suffered a severe loss last spring in the death from pneumonia of Dr. Edward F. Parsons. Dr. and Mrs. Parsons were members of and were supported by the First Congregational church of Washington, D. C. They were commissioned in 1924 in their home church during a session of the foreign missions convention in the presence of Mr. and Mrs. Coolidge. The then President and the "first lady" were the first to congratulate them and invited them to accompany the chief executive and his wife up the aisle in the usual presidential procession at the close of the service.

* * *

And So Forth

The newly erected Moore Memorial church of the Methodist Episcopal church in Shanghai was dedicated March 15. . . . The Rev. A. M. Cunningham of the American Presbyterian mission celebrated his 70th birthday in March at Paotingfu, where he is still actively at work. He came to China first in 1890. . . . Missionaries in China got a thrill on hearing that a book by one of their number had been chosen as the March "book of the month." It is "The Good Earth," by Pearl S. Buck. Her husband, Dr. J. Lossing Buck, is professor of farm management in the college of agriculture and forestry of the University of Nanking. She is the daughter of missionaries to China.

VERNON NASH.

Death of Bishop Tyler of North Dakota

Rev. John P. Tyler, Episcopal bishop of North Dakota since 1914, died at Fargo July 13 of heart failure at 69 years of age. Only two weeks before his death Bishop Tyler had submitted his resignation to the presiding bishop, feeling that his responsibilities should be turned over to a younger man. From 1903 to 1907 Bishop Tyler was archdeacon of Virginia. It was at this post that his missionary activities, which struck the dominant note of his career, attracted national attention.

The New Christian Endeavor General Secretary

Carlton M. Sherwood, the new general secretary of the International Society of Christian Endeavor, has in recent years served in a number of important positions: extension secretary of the International society, editor of the Christian Endeavor World, and executive secretary of the Citizens Committee of 1,000 for law observance and enforcement. Dr. Poling, president of the International society hails Mr. Sherwood, in his new position, as "the field marshal of a new advance."

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Negro Methodists Lose Southern Leader

Missionary bishop Isaiah B. Scott, retired, who was for many years a leader of Southern Methodism in the roles of minister, district superintendent, teacher, college president, editor and bishop, died at his home in Nashville July 4 in his 77th year. Bishop Scott, in 1904, was elected a missionary bishop and assigned to Africa and in 1916 was given the retired relation. He was a delegate to five general conferences and was a member of three Ecumenical Methodist conferences. His career was one of great attainments and high distinction.

BOOKS RECEIVED

I Tell Everything: The Brown Man's Burden (A Book about India), by Edward Holton James. Imprimerie Kundig, Geneva. Moss & Kamin, Barbizon Palace Hotel, New York, $3.50.

The Christ of the Class Room, by Norman E. Richardson. Macmillan, $1.75.

The Fourth Gospel and the Life of Today, by Mary Ely Lyman. Macmillan, $1.50.

Pathways to the Reality of God, by Rufus M. Jones. Macmillan, $2.00.

English Adventurers, by Clennell Wilkinson. Longmans, $1.40.

The Beginnings of American English: Essays and Comments, edited by M. M. Mathews. University of Chicago Press, $2.50.

The Defeat of Fear, by Henry Howard. Revell, $2.00.

The Making of Modern Missions, by Stacy R. Warburton. Revell, $1.50.

The Preacher as Man of Letters, by Richard Roberts. Abingdon, $1.50.

The Finding of God, by Edgar Sheffield Brightman. Abingdon, $2.00.

The Lives of the Twelve Caesars, by Suetonius. Modern Library, $.95.

Sanine, by Michael Artzibashev. Modern Library, $.95.

Pan's Parish, by Louise Redfield Peattie. Century Co., $2.00.

The Universe, from Crystal Spheres to Relativity, by Frank Allen. Harcourt, Brace, $2.00.

Catholic Culture in Alabama, Centenary Story of Spring Hill College, 1830-1890, by Michael Kenny, S. J. America Press, $5.00.

Yearbook of the Congregational and Christian Churches, 1930. National Council of Congregational Churches, 287 Fourth Ave., New York, and General Convention of the Christian Church, Dayton, Ohio, $1.00.

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